THE

CHRISTIAN ADVOCATE.

JULY, 1832.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXVIII.

The manner in which the word of God is to be read and heard, that it may become effectual to salvation, is to be the subject of the present lecture, and is thus stated in our Catechism—"That the word may become effectual to salvation, we must attend thereunto with diligence, preparation and prayer; receive it with faith and love; lay it up in our hearts, and practice it in our lives."

To secure the salvation of the soul, must be acknowledged to be the great concern and chief business of life, by all who profess to believe in a future state of rewards and punishments. If this be so, and if it is from the word of God alone that we can learn the way of salvation, then it is obviously not too much to say, that *an attention to the word of God* should be regarded as the principal object of our existence in this world, and that we ought to treat it accordingly. How few, alas! do this; and yet, in doing it, consists our giving that *attention* to the divine word, the revealed truth of God, which our duty demands, and the answer before us enjoins.

Our Catechism teaches us, that the duty we here contemplate, is to be performed—

1. *With diligence;* that is, says Fisher, "with a careful observing and embracing of every seasonable opportunity that may offer in providence, for reading and hearing the word of life." How easily, my young friends, do we find time and opportunities to think of what we love; to attend to that in which our hearts and affections are much interested; to pursue after and improve in that in which we find our happiness, and in which we believe our highest and best interests are deeply involved? Now, let the reading and hearing of the word of God be the thing which we thus regard, and we shall find much time to read and meditate on the Holy Scriptures, and we shall seize many an opportunity to hear the gospel preached, which we should otherwise neglect; and this too, without permitting one duty to crowd out another, or being chargeable with the neglect of any obligation, which our place or station in life imposes on us. Believe it, my dear youth, the want of diligence in reading and hearing the word of God, arises principally from the want of love to the exercise. If you could, with truth, say with the Psalmist, "Thy testimonies are my delight

and my counsellors—The law of thy mouth is better unto me than thousands of gold and silver—O how love I thy law! it is my meditation all the day—How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! —Therefore, I love thy commandments above gold, yea, above fine gold—I prevented the dawning of the morning, and cried: I hoped in thy word—Mine eyes prevented the night watches, that I might meditate in thy word—I rejoice at thy word as one that findeth great spoil."—Were this, I say, the very language of your hearts, how many books of little value, to say nothing of those of pernicious tendency, would you lay aside, for the reading and studying of the bible? What a blessed familiarity would you acquire with its holy truths? How clearly would you understand, and how faithfully apply them? How readily would you forego every place and opportunity of even lawful, not to speak of unlawful amusement, if it interfered with the hearing of a sermon, a lecture on the sacred Scriptures, or any occasion of acquiring religious instruction or improvement? And be assured, if the word of God shall ever become effectual to your salvation, it will, in some good degree, produce these very effects on your hearts and practice. You will, in this manner, prove that your attention to the reading and hearing of God's word has been *diligent*.

2. *Preparation;* that is, some *special preparation*, for reading and hearing the word of God is necessary, if we hope to experience its salutary and saving effects. The human mind is so constituted, that it cannot readily pass from one subject to another of a different character, without some preparation; and least of all is it reasonable to expect this, when the transition is to be made from sensible objects, to spiritual contemplations. We must take some time, and put forth vigorous efforts, to make our thoughts quit their hold on the world, and become concentrated on divine and invisible things; to change their employment from thinking on secular occupations and pursuits, to meditations on sacred, revealed truth; to turn their current from earth and time, to heaven and eternity. In making this preparation, "we should consider that the word has the authority of God stamped upon it; that it is Himself that speaketh to us therein; that it is his ordinance for our salvation; and will be the savour either of life or death unto us."* We should "duly consider how we need instruction, or, at least to have truths brought to our remembrance, and impressed on our heart; as also that this is an ordinance that God has instituted for that purpose: And as it is instamped with his authority, so we may depend on it, that his eye will be upon us, to observe our frame of spirit under the word: And we ought to have an awful sense of his perfections, to excite in us a holy reverence, and the exercise of other graces necessary to our engaging in this duty, in a right manner."† The chief reason why the reading and hearing of the word of God produces so little effect is, that people go to it in a careless, thoughtless manner. If they would endeavour to *prepare* for it, in the manner that has now been briefly stated, we should witness other results; its power and influence would be seen and felt, far oftener and more generally than they are, both in the conviction and conversion of sinners, and the edification and comfort of the people of God. Especially would this be the case, if to what has been recommended, there should be added—

* Fisher. † Ridgley.

3. *Prayer.* This is, indeed, essential. "We are not sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." "Without me," said the Saviour, "ye can do nothing." Let us never forget that it is God alone who can rightly dispose and effectually enable us to perform any religious duty—perform it so as to be either acceptable to him, or profitable to our own souls. If, therefore, prayer to God for his gracious aid be neglected, all other means or efforts for obtaining edification, will be likely to prove entirely fruitless. We ought to confess with humility before God our inability to hear his word in a right manner, without his special, gracious assistance; and to plead his condescending promise to give the Holy Spirit to those who ask him. Devotional exercises of this kind, have a natural tendency to put us in a suitable frame of mind to read or hear divine truth with advantage, as well as to obtain those divine succours on which profitable reading and hearing must always depend. Especially when we are about to go to the publick worship of God in his sanctuary, we ought to pray that God would assist his ministers in preaching his word, so that what they deliver shall be agreeable to his mind and will; and also, that it may be carried with resistless power to the consciences and hearts, both of ourselves and of all our fellow worshippers. O that there were more fervent and effectual prayer, that divine truth might be purely and faithfully set forth, and be made the power and wisdom of God unto salvation, to those who hear it! O that the ministers of the gospel, and the teachers of sabbath schools and Bible classes, had a larger share in the fervent pleadings of God's people, for the right discharge of their sacred duties, and for his special and signal blessing on their faithful labours! Then should we see, more conspicuously than we have yet seen, the fulfilment of the promise—"My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

4. In order to the word of God becoming effectual to salvation, we must *receive it with faith and love.* The sacred writer speaks it to the high praise of the Bereans, that "they received the word with all readiness of mind;" and the apostle, in writing to the Thessalonians, uses this remarkable and emphatick language—"For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe." In these passages of sacred writ, we have both the sanction and the illustration of the doctrine of our Catechism, in the points now before us. To receive the word with all readiness, is to open our minds freely and thankfully to the teachings of the Holy Spirit in the lively oracles, indited by his own inspiration—to give to them that welcome reception into our minds, which we yield to a message of our best friend, in relation to our most important interests. We receive the word in faith, when it comes to us as being, not the word of man, but as it is in truth, the word of God, on which we place the most implicit reliance, as being a communication from that great and glorious Being whose attribute it is, that he cannot lie, and on which, therefore, we may rest whatever relates, not only to our happiness in this world, but to our eternal well-being—rest all our interests, hopes, and expectations, as on a foundation more stable than the pillars of creation; "for heaven and earth shall indeed pass away, but my words,"

says the Saviour, "shall not pass away." Whether the word of God therefore speak to us in promises, or in threatenings, of facts, or in doctrine, we shall, if we receive it in faith, take all that it declares as the most unquestionable verity, and as such bring it home to our hearts and consciences, according to its import, as applicable to our own state and character, and as it relates to others, to the church of God and the world of mankind. This faith, moreover, will work effectually in them that thus believe; that is, it will be "a faith that worketh by love." We shall cordially love the word of God; love it just as we have it in the sacred volume; love the whole and every part of it; love that which warns and reproves, as well as that which encourages and comforts us; love to apply it, and love to obey it. For we are to add,

5. That we must *lay it up in our hearts and practice it in our lives.* Laying up the divine words in our hearts, is a striking and beautiful expression, full of important meaning. It teaches us to regard the truth of God contained in his word, as a precious and invaluable treasure; and our hearts as the place of deposite, where we are to lay it up for safe-keeping, and for constant use, as we have occasion to draw upon it. Happy, indeed, is he who does this: happy the man whose memory is richly stored with the word of God; whose understanding, aided and enlightened by the Spirit of grace, apprehends its true scope and design; whose will readily and delightfully chooses all that it enjoins, and refuses all that it forbids; and whose affections are most powerfully attracted by it, most firmly attached to it, and most delightfully exercised under the influence of its sacred truths. Now, in whomsoever this is realized, the whole life and conversation of the party concerned will receive its colour, tone, direction, and character, from the temper of the heart: "For out of the abundance of the heart, said our Lord, the mouth speaketh." "The tree is known by his fruit, a good man out of the good treasure of his heart bringeth forth good things." He whose heart is right in the sight of God, will discover it by obedience to all God's commandments. He will be a truly devout man. Communion with God will be his delight. He will be cordial and exemplary in the worship of his Maker, both in private and in publick. He will feel such an indebtedness to his Redeemer, that he will withhold no effort or service, by which the cause of his dear and adored Lord may be promoted. He will be ready to speak a word for his Saviour whenever a favourable opportunity offers. He will contribute liberally of his substance, according to his ability, for supporting and extending the influence of the gospel. He will feel the importance of endeavouring to adorn and recommend the religion of Christ, in his whole life and conversation. His light will so shine before men, that they will take knowledge of him that he has been with Jesus; and seeing his good works, they will be led by his example to admire the grace of God in him. His religion will appear in every thing with which he has a concern. It will make him conscientious in all that he does. By the influence which the gospel has upon him, he will be rendered a better man in all the relations of life, in every connexion which he holds with society; he will be a better husband, a better father, a better son, a better neighbour, a better friend, a better citizen. He will be just and upright in all his dealings; he will endeavour to owe no man any thing but a debt of love; he will fulfil all his engagements and contracts with punctuality; and his regard to truth will be so sacred, that his

word will be as much accredited as his oath.

My beloved youth—It is a regard to this last part of the answer before us—it is by *practising* the truth of God in our lives—that our character is to be ascertained. It is only the man who *lives* religion, that is truly and savingly religious. The inward principles of faith, love, and a renewed heart, are, indeed, the source and spring of a holy life, without which it can never appear in its genuine excellence and lustre. But men may talk and profess much—and sometimes they do—about their inward feelings and exercises, when their lives are far from exemplary; and all this religion of the tongue is extremely suspicious, while they do not *practice* what the gospel requires. "Show me thy faith by thy works"—is the demand which we have a right to make of every man. Let nothing, I entreat you, short of this, satisfy you in regard to your own spiritual state. If you have clear views of God's holy law, and right apprehensions of yourselves, you will indeed see cause continually to lament your imperfections and short comings in all you do. Yet you may have, and ought to have, "the testimony of your conscience that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, you have your conversation in the world." You may know, and ought to know, whether you do sincerely endeavour to discharge every duty that you owe both to God and man; whether you lament your defects, ask divine assistance, and put forth your strenuous endeavours to correct every error, to amend whatever you do amiss, and to live in all things as becomes the disciples of Christ—ever imperfect, and yet ever pressing forward after perfection, as an object of earnest desire, and of gradual approximation. Thus doing, you will have evidence that the word of God "dwells in you richly, in all wisdom and spiritual understanding," and that it will eventually and surely be made effectual to your eternal salvation.

EXTRACTS FROM THE LATELY PUBLISHED WORKS OF THE REV. ROBERT HALL.

The subject of the first article of the Eclectic Review for March last, is, "The Works of the Rev. Robert Hall, A. M." It contains, among other things, a number of extracts from his sermons not heretofore published—and none of them fully written out. But Mr. Hall could scarcely write or speak what was not worth preservation; and some of these unfinished discourses are considered by his friends, and by the Reviewers, as containing passages not inferior, in *solid excellence*, to any of the publications which received the finish of his own hand, and were published before his death—that is, they contain as much bullion, though not as beautiful a form, or as high a polish. In making a selection for our readers, we have felt at a loss what to take, and what to leave, for we must leave more than we take. We have determined, on the whole, to give the following portion of the Review, just as it lies in the work:

"One of the most finished sermons in the fifth volume, is the xxxivth, on the Third Commandment. Having, in the first place, briefly shown that, in this commandment, are alike forbidden, perjury, and the profane use of the name of God on trivial occasions, whether in mirth or in anger; the preacher proceeds to evince the criminality and impiety of the latter practice, by showing that it is, 1. in direct opposition to those passages of Scripture which identify the character of God with his

name: and 2. an infallible indication of irreverence towards God.

"'As there is no [adequate] method of communicating [thought] but by words, which, though arbitrary in themselves, are agreed upon as the signs of ideas, no sooner are they employed, but they call up the ideas they are intended to denote. When language is established, there exists a close and inseparable connexion between words and things, insomuch that we cannot pronounce or hear one without thinking of the other. Whenever the term God, for instance, is used, it excites among Christians the idea of the incomprehensible Author of Nature: this idea it may excite with more or less force and impression, but it invariably excites that idea, and no other. Now, to connect the idea of God with what is most frivolous and ridiculous, is to treat it with contempt; and as we can only contemplate [objects] under their ideas, to feel no reverence for the idea of God, is precisely the same thing as to feel a contempt for God. He who thinks of [the name of] God, without being awed by it, cannot pretend to be a fearer of God; but it is impossible to use the name of God lightly and unnecessarily, without being in that predicament. It is evident, beyond all contradiction, that such a man is in the habit of thinking of God without the least reverential emotion. He could not associate the idea of God with levity, buffoonery, and whatsoever is mean and ridiculous, if he had not acquired a most criminal insensibility to his character and to all the awful peculiarities it involves. Suppose a person to be penetrated with a deep contrition for his sins, and a strong apprehension of the wrath of God, which is suspended over him; and are you not [immediately] aware of the impossibility of his using the name of the Being who is the object of all these emotions as a mere expletive? Were a person to pretend to the character of a humble penitent, and at the same time to take the name of God in vain, in the way to which we are now alluding, would you give the smallest credit to his pretensions? How decisive, then, must that indication of irreverence be, which is sufficient to render the very profession of repentance ridiculous?

"'But this practice is not only inconsistent with that branch of religion which [constitutes] repentance; it is equally inconsistent with sincere, much more with supreme esteem and veneration. No child could bear to hear the name of a father, whose memory he highly respected and venerated, treated in the manner in which the name of the Supreme Being is introduced. It would be felt and resented as a high degree of rudeness and indignity. There is, in short, no being, whatever, who is the object of strong emotion, whose distinguishing appellations could be mentioned in this manner without the utmost absurdity and indelicacy. Nothing can be more certain than that the taking the name of God in vain, infallibly indicates a mind in which the reverence of God has no place. But is it possible to conceive a state of mind more opposite to reason and order than this? To acknowledge the existence of a Supreme Being, our Maker and Preserver, possessed of incomprehensible perfections, on whom we are totally dependent throughout every moment of duration, and in every stage of our existence, without feeling the profoundest awe and reverence of him, is an impropriety, a moral absurdity, which the utmost range of language and conception is inadequate to paint. If we consider the formal nature of sin as a deliberate transgression of the divine law, it resolves itself chiefly into this, that it implies a contempt of infinite majesty, and supreme power and authority. This disposition constitutes the very core and essence of sin. It is not merely the character of the wicked that they contemn God; it enters deeply into the character of wickedness itself; nor is there a heavier charge among their complicated crimes, adduced against the ancient Israelites, than that they 'lightly esteemed the Rock of their salvation.'"

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"'3. The practice of taking the Lord's name in vain, is not only a great indication of want of reverence for God, but is calculated to wear out all serious religion from the mind. . . . . .

"'If the most awful terms in religion are rarely or never employed but in connexion with angry or light emotions, he must be blind indeed, who fails to perceive the tendency of such a practice to wear out all traces of seriousness from the mind. They who are guilty of it, are continually taking lessons of impiety; and their progress, it must be confessed, is proportioned to what might be expected.

"'4. The criminality of taking the Lord's name in vain, is enhanced by the absence of every reasonable temptation. It is not, like many other vices, productive of either pleasure or emolument; it is neither adapted to gratify any natural appetite or passion, nor to facilitate the attainment of a single end which a reasonable creature can be supposed to have in view. It is properly 'the superfluity of naughtiness,' and can only be considered as a sort of peppercorn rent, in acknowledgment of the Devil's right of superiority. It is a vice by which no man's reputation is extended, no man's fortune is increased, no man's sensual gratifications are augmented. If we attempt to

analyse it, and reduce it to its real motive, we find ourselves at a total loss to discover any other than irreligious ostentation; a desire of convincing the world that its perpetrators are not under the restraint of religious fear. But, as this motive is most impious and detestable, so, the practice arising from it is not at all requisite for that purpose; since the persons who persist in it may safely leave it to other parts of their character to exonerate them from the suspicion of their being fearers of God. We beg leave to remind them that they are in no danger of being classed with the pious, either in this world or in that which is to come; and may therefore safely spare themselves the trouble of inscribing the name of their master on their foreheads. They are not so near to the kingdom of God as to be liable to be mistaken for its subjects.' "—Vol. v. pp. 334—340.

This last paragraph affords a specimen of that tremendous style of caustic irony in which, when a fit occasion presented itself, Mr. Hall was so well able to castigate either the hypocrisy or the effrontery of vice, to expose the flippancy of scepticism, or to put down ignorant pretension. Those who knew the native vehemence of his temper, and at the same time his talent for sarcasm, his acute perception of the ridiculous, his ready wit, and his keen relish for the fulminations of indignant eloquence,—could alone appreciate the restraint and control which the governing principles of his heart perpetually exerted, so as to produce an habitual suavity of manners, an abstinence from every thing bordering on splenetic severity, a kindliness of feeling that effectually sheathed his powers of sarcasm. These were, however, consecrated, not destroyed; like weapons of war hung up in the temple. They were reserved, among the other instruments of intellectual warfare, for the combat with Infidelity and Vice; and then only, on the rare occasions which justified their use, it was seen how well able he was to handle them. But it was against things, not persons, errors, not individuals, that he ever declaimed with severity.

"Among the subjects which never failed to call forth the strongest expressions of his antipathy, was Modern Socinianism, which, by its disingenuousness and its pestilent tendency, excited alike his abhorrence and contempt. Socinians he regarded as, in their religious character, the enemies of his Divine Master; and he would have shrunk from all religious fellowship with them, as he would from communion with the followers of Mohammed. Equally would he have deprecated, however, treating the persons of individuals, on the pretence of their heresy, with insult or rudeness. Courtesy was part of his religion; but, as he deemed that the courtesy due to all men does not extend to their erroneous opinions, he never hesitated to speak of *these* in unambiguous and adequate terms. We are somewhat anticipating remarks which might seem to belong to a portrait of Mr. Hall's character; but we have wished to point out this material distinction, as it will enable the reader better to appreciate the very striking and forcible manner in which the spirit and tendency of Socinianism are exposed in the fifth sermon of the series; which appears to have been originally prepared as the last of twelve lectures on the Socinian Controversy, delivered at Leicester in 1823. This sermon is so admirably characteristick of the writer, and appears to have been so carefully prepared, that we cannot refrain from making somewhat copious extracts; and must then take leave of the volume which has so long and pleasingly detained us.

——"Allow me to close these Lectures by directing your attention to some of the distinguishing characteristicks of the system designated by the appellation of Modern Unitarianism.

"I. It will occur to the most superficial

observer to remark, that, as far as it differs from the orthodox, it is almost entirely a negative system; consisting in the bold denial of nearly all the doctrines which other denominations are wont to regard as the most vital and the most precious. It snatches from us almost every thing to which our affections have been habituated to cling, without presenting them with a single new object.

"It is a cold negation, a system of renunciation and dissent; imparting that feeling of desolation to the heart, which is inseparable from the extinction of ancient attachments; teaching us no longer to admire, to adore, to trust, or to love—but with a most impaired and attenuated affection—objects, in the contemplation of which we before deemed it safe, and even obligatory, to lose ourselves in the indulgence of these delightful emotions.

"Under the pretence of simplifying Christianity, it obliterates so many of its discoveries, and retrenches so many of its truths; so little is left to occupy the mind, to fill the imagination, or to touch the heart; that, when the attracting novelty and the heat of disputation are subsided, it speedily consigns its converts to apathy and indifference. He who is wont to expatiate in the wide field of Revelation, surrounded by all that can gratify the sight, or regale the senses, reposing in its green pastures and beside the still, transparent waters, reflecting the azure of the heavens, the lily of the valley, and the cedar of Lebanon,—no sooner approaches the confines of Socinianism, than he enters on a dreary and melancholy waste. Whatever is most sweet and attractive in religion,—whatever of the grandeur that elevates, or the solemnity that awes the mind, is inseparably connected with those truths, it is the avowed object of that system to subvert. And since it is not what we deny, but what we believe, that nourishes piety, no wonder it languishes under so meagre and scanty a diet. The littleness and poverty of the Socinian system ultimately ensures its neglect; because it makes no provision for that appetite for the immense and magnificent, which the contemplation of nature inspires and gratifies, and which even reason itself prompts us to anticipate from a revelation in the Eternal Mind.

"By stripping religion of its mysteries, it deprives it of more than half its power. It is an exhausting process, by which it is reduced to its lowest term. It consists in affirming that the writers of the New Testament were *not*, properly speaking, inspired, nor infallible guides, in divine matters; that Jesus Christ did *not* die for our sins, nor is the proper object of worship, nor even impeccable; that there is *not* any provision made in the sanctification of the Spirit for the aid of spiritual weakness, or the cure of spiritual maladies; that we have *not* an intercessor at the right hand of God; that Christ is not present with his saints, nor his saints, when they quit the body, present with the Lord; that man is *not* composed of a material, and immaterial principle, but consists merely of organized matter, which is totally dissolved at death. To look for elevation of moral sentiment from such a series of pure negations, would be 'to gather grapes of thorns, and figs of thistles,'—to extract 'sunbeams from cucumbers.'

"II. From hence we naturally remark the close affinity between the Unitarian system and Deism. Aware of the offence which is usually taken at observations of this sort, I would much rather wave them, were the suppression of so important a circumstance compatible with doing justice to the subject. Deism, as distinguished from Atheism, embraces almost every thing which the Unitarians profess to believe. The Deist professes to believe in a future state of rewards and punishments;—the Unitarian does no more. The chief difference is, that the Deist derives his conviction on the subject from the principles of natural religion; the Unitarian from the fact of Christ's resurrection. Both arrive at the same point, though they reach it by different routes. Both maintain the same creed, though on different grounds: so that, allowing the Deist to be fully settled and confirmed in his persuasion of a future world, it is not so easy to perceive what advantage the Unitarian possesses over him. If the proofs of a future state, upon Christian principles, be acknowledged more clear and convincing than is attainable merely by the light of nature, yet, as the operation of opinion is measured by the strength of the persuasion with which it is embraced, and not by the intrinsic force of evidence, the Deist who cherishes a firm expectation of a life to come, has the same motives for resisting temptation, and patiently continuing in well doing, as the Unitarian. He has learned the same lesson, though under a different master, and is substantially of the same religion.

"The points in which they coincide are much more numerous, and more important, than those in which they differ. In their ideas of human nature, as being what it always was, in opposition to the doctrine of the fall; in their rejection of the Trinity, and of all supernatural mysteries; in their belief of the intrinsic efficacy of repentance, and the superfluity of an atonement; in their denial of spiritual aids, or internal grace; in their notions of the person of Christ; and finally, in that lofty confidence in the sufficiency of reason as a guide in the affairs of religion,

and its authority to reject doctrines on the ground of antecedent improbability;—in all these momentous articles they concur. If the Deist boldly rejects the claims of revelation *in toto*, the Unitarian, by denying its plenary inspiration, by assuming the fallibility of the apostles, and even of Christ himself, and by resolving its most sublime and mysterious truths into metaphors and allegory, treads close in his steps. It is the same soul which animates the two systems, though residing in different bodies; it is the same metal transfused into distinct moulds."

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"III. A third feature in the Unitarian system is, the unfavourable influence it exerts on the spirit of devotion. It appears to have little or no connexion with the religion of the heart. Of all high and raised affections to God *proudly ignorant*, love to Christ, involving that ardent attachment which enthrones him in the soul, and subordinates to him every created object, it systematically explodes, under the pretence of its being either enthusiastic or impossible. . . . . The devotional feelings inculcated in the Bible, are intimately and inseparably interwoven with humility and gratitude—the humility and gratitude of a penitent and redeemed sinner. That he who is forgiven much will love much, is the decision of our Lord; while he to whom little is forgiven will love little. But the perpetual tendency of the Socinian system extenuates the evil of sin, and the magnitude of the danger to which it exposes the sinner, and is calculated to weaken, beyond expression, the force of the motives [they supply].

"By asserting the intrinsic efficacy of repentance, to the exclusion of the merits of the Redemer, it makes every man his own Saviour; it directs his attention to himself, as the source to which he ascribes the removal of guilt, and the renovation of hope; nor will it permit him to adopt, in any obvious and intelligible sense, the rapturous language of the redeemed, "To Him who loved us, and washed us from our sins in his own blood." Taught to consider the Lord Jesus Christ in no other light than as the most perfect example and the most enlightened of teachers, and believing that he has already bestowed all the benefits he is empowered to bestow, it is in vain to look for that consecration of the heart to his love, and of all the faculties of body and mind to his service, which may reasonably be expected from him who looks upon himself as a trophy of his power, and as the purchase of his blood. Not viewing himself as at any time exposed to condemnation, you must not expect him to celebrate, with elevated emotion, the riches of divine grace; much less that he should be transported with gratitude to God for the inestimable love evinced in the gift of his Son; when he considers it a high attainment to have learned that this Son is a mere man, on a level with himself. The unhappy disciple of this system is necessarily separated and cut off from the objects most adapted to touch the springs of religious sensibility. He knows nothing of a transition 'from death unto life;' nothing of the anxieties of a wounded and awakened conscience, followed by 'joy and peace in believing; nothing of that 'love of Christ which passeth knowledge;' nothing of the refreshing aids and consolations of that Holy Spirit whose existence he denies, whose agency he ridicules; nothing of that ineffable communion of spirit with God and the Redeemer, the true element of life and peace; nothing of the earnests and foretastes of that heaven which his system covers with a dense and impenetrable veil.

"Facts, on this subject, concur with theory: for no sooner is a minister of the Gospel transformed into a Socinian, than he relinquishes the practice of extempore prayer, and has recourse to a written form. We are far from condemning the use of forms, where they are adopted from a conscientious preference; nor can we doubt that many members of the establishment, whose habits have combined with them the most devout associations and feelings, find them useful helps to piety. But, that those who have never used them before, should find them necessary the moment they have embraced a particular system; that they should feel, as some of the most *eminent* have confessed, an absolute incapacity from that time, of praying without the aid of a book, affords a portentous indication of the spirit of that system. To be smitten dumb and silent in the presence of that heavenly Father whom they approached before with filial freedom and confidence; to be unable or indisposed to utter a word without artificial aids, where they were wont to pour out all their hearts; evinces the visitation of a new spirit, but most assuredly not that Spirit 'whereby we cry, Abba, Father.' Correct, elegant, spiritless—replete with acknowledgments of the general goodness of God, the bounties of his providence, and his benign interposition in the arrangements of society, and the success of the arts and sciences which embellish and adorn the present state—seldom will you hear any mention of the forgiveness of sins, of the love of the Saviour; few or no acknowledgments of the blessings of redemption. An earthly, unsanctified tincture pervades their devotions, calculated to remind you of any thing rather than of a penitent pleading for mercy,

'with groans that cannot be uttered.'"—Vol. v. pp. 31—42.

We must content ourselves with merely indicating the remaining heads of this fine discourse.

"IV. A remarkable feature in the system of Modern Unitarianism, pregnant with more mischief and danger than any of those just mentioned, is, the fatalism and materialism with which, since Dr. Priestley's time, it is almost universally associated.

"V. Another feature in the system, is the tame submission to human authority, which seems to distinguish above all other persons, those who compose the class styled Modern Unitarians.

"'VI. The last feature which I shall mention in the system of the Socinians, is, their zeal for proselytism'. . . . 'difficult to be accounted for on their principles.'"—Vol. v. pp. 43—46; 22.

SEEING DARKLY.

"*For now we see through a glass darkly.*"—1 Cor. xiii. 12.

Invisible God of all grace,
Though darkness and clouds intervene,
Thou fillest all time and all space,
A Saviour belov'd though unseen.
The stars their fix'd courses pursue,
With seasons and times in their train;
And earth, still replenish'd anew,
Shall yield us abundance again.

We know not events that may come—
To-morrow is hid from our sight—
Here have we no permanent home,
Each moment but urges our flight.
Uncertain our road to decide,
Unable to conquer the way,
Thine eye is our guardian and guide,
Thine arm is our strength and our stay.

We look to the kingdom on high,
And dimly behold it in part;
But faith on the promise can fly,
And hope has the substance at heart.

Oh, fear not, the Saviour hath said,
I go to prepare you a place:
No war can your mansions invade,
No ages their glory deface.

The world and its forms pass away,
Its princes and kingdoms must fall:
As dreams are dispersed by the day,
So time shall demolish them all.
But God shall forever abide,
Eternity never can end;
And who from his love can divide
The soul he esteems as his friend?

The struggles of life shall be passed—
The day of affliction shall close—
The foe shall be vanquish'd at last—
The pilgrim shall sweetly repose.
The wintry storms shall be gone—
The beauties of spring shall appear—
And time, as its changes move on,
May bring us a happy new year.

Oh, ye who salvation await,
Yet tarry with patience awhile.
The billows within shall abate,
Your gloom shall be changed to a smile.
Time's circles must shortly conclude,
And life everlasting begin,
Where sorrow can never intrude,
Nor pleasure be poisoned with sin.

No mists shall the beauties disguise—
No distance the prospect obscure—
No doubts or delusions shall rise,
But glory seen perfect and sure.
Then face unto face you shall meet,
The King in his beauty behold,
And share in the rapture complete,
That never on earth can be told.

We know not how bless'd we shall be,
No tongue can the fulness explain—
No vision the splendor can see—
No bosom that glory sustain.
Then faith shall reality prove,
And Hope its long'd object possess,
And Charity heighten her love,
'Midst endless and pure loveliness.

Evangel. Mag.

Miscellaneous.

THE MORAL OF RURAL LIFE.

ESSAY II.

The ascendancy of Rural Objects over the Affections.

"Solomon in all his glory was not arrayed like one of these."

The reign of Solomon was associated in the mind of the Hebrews with every thing peaceful and splendid. The nation was delivered from the wars waged by his progenitor. He who has left maxims for the government of kings, which have stood the test of ages, must have known how to rule. Internal improvement and foreign traffic were objects which drew the attention of this sagacious monarch.

The regal state kept pace with the increase of national affluence, and these were days in which the king appeared in his most costly attire.

Man is often thoughtless. He may notice frequently

"The warbling woodland, the resounding grove,
And all the pomp and garniture of fields;"

but often crushes beneath his feet the flowers with which nature has stocked her dales. Still, even such objects are not without admirers. In search of them Linnæus explored the Lulean desert, St. Pierre was captivated by the lilies of France, and Sir Joseph Banks collected garlands from each island, in his voyage round the world. Park, in the wilds of Africa, became the guest of a shrub. There are whole climes where men make flowers the medium of speech—climes painted in the glowing romance of Lalla Rookh.*

It inspires grateful feelings, that the Saviour turned to look on one of these humble objects. He cast on it his benignant eye, and eulogised it more than he would have eulogised the gorgeous trappings of any king. Who would have this simple incident stricken out from the Saviour's life. It teaches that plants and shrubs are worthy of notice; that they wear the signet of their Author, and that they are encompassed with more than regal honour; whether they rise on the wold, by the rock, or the copse, or whether they clasp the cottage or palace, mingling their odour alike with the breath of kings and the prayer of poverty.

Over the minds of men, generally, rural objects have gained an ascendancy; and to the illustration of this fact we invite the attention of our readers. Open the Scriptures, and we shall immediately see how such objects are held up to view. In reading these holy books, we are affected in the same way as when passing through a country where the people are all employed in husbandry; we discover but few rivers or bays for the egress of commerce. The Hebrew poets, especially, indulge in the vivid delineation of pastoral and rural pursuits. For figures they did not go beyond the limits of the land in which they lived. They did not bend the knee on such a mountain as Parnassus, or seek inspiration at any Pierian spring. The poets of Greece flocked to the Delphic steeps, but the bards of Palestine prostrated themselves before the cherubim. In the brooks which washed the plats of their gardens, they heard the still voice of their Maker. In the summits of their mountains, they saw pillars of incense rising at the noontide hour. In the stars of heaven, they discerned sentinels by the tents of the seraphim. In the clouds of evening, they descried angels casting off the stained robes of their imperial principalities. What need could there be for men to seek the oracles, the fountains, or the hills of Greece, whose harps were chorded by angels, and anointed amidst the orange unction which the sun sheds on the evening sky.

The genius of a people is often influenced by circumstances in their early history. The Hebrew patriarchs were shepherds and herdsmen, accustomed to a circle of simple employments. Commerce had not engendered its fastidious wants.* Out of Egypt they led their flocks. In the wilderness they

* The early productions of Moore were licentious, but in his Epicurean he aims at a refined religion. His life of Byron is calculated to increase the infamy of its subject.

* See Milman's History of the Jews. But the writer does not recommend the work. It is unsound. The language is too poetically wrought for history. The writer, however, can recommend Milman's Fall of Jerusalem, and his Martyr of Antioch, but not his "Ann Boleyn."

dwelt, and there the complicated platform of their religion was completed, and their rural economy was adjusted. They were removed to a distance from other nations by the peculiar favours they received. In science they were children, but in religion they were men. They approached the rock, and the rock, smitten by their inspired leader, broke out in waves, as if its centre had been the bed of a chrystal lake. What people but the Hebrews ever brought spoils from the pathway of the sea, and from the channels of the river? From morning's light was wrought the pillar of cloud, and amid evening's beams arose the pillar of fire.

"By day, along the astonished lands,
The cloudy pillar glided slow—
By night, Arabia's crimsoned sands
Returned the fiery column's glow."

Circumstances like these were not without their ascendancy, in forming the individual national character of the Hebrews. The dying patriarch of their twelve tribes foresaw their future location. He announced that Zebulon should dwell at the haven of the sea, and be a haven for ships; and it was among the prophesied blessings of the prince of that tribe, that he should lead his foal to the choice vines of the land; and of another favoured tribe, that he should be "a fruitful bough by a wall, whose branches run over the wall." In the lapse of time these prophecies were signally fulfilled, and the nation gained an establishment on the soil pledged to their fathers. Then the tribes betook themselves to their several districts, and the flush of rural life passed over the land. Palestine in its scenery has long been the sacred classic ground among countries. Its groves of palm, its stately cedars, its pomegranate orchards, its grottoes, vineyards, olive yards, its hills wearing a coronal of herbage, its vales blushing with the vintage, its myrtles, its gazelles, its antelopes, caravans and camels, its wells and pilgrims—all make a wide picture of rural beauty and joy.

"There is a land, in olden records named,
By seer and sage, by prophet, pilgrim famed,
Whose thirsty mountains piled in green array,
Drink from its golden source, the stream of day,
Whose limpid lakes, in solitary pride,
Through spicy meads, their scented waters guide."

If this be a correct view of the face of the Holy Land, we need not wonder that the scriptures are so full of rural allusions. External objects must always to a great degree influence the minds of men. In a country like this, we could not expect such a delineation of habits, as among a people where commerce reigned triumphant. The sacred writers are true to nature, and therefore, in proportion as a foreign dominion became interwoven with the government of Judea, we see that the scriptures take their hue from that event. No one can doubt, after making the tour of Palestine, that the Scriptures were written in the age of the world in which they profess to have been written. Our convictions of this fact are increased by the travells of Maundrell, Shaw, Clarke, and even Volney.*

It is a thought which deserves consideration, whether our Creator, in arranging the circumstances of inspiration, did not intend those circumstances to bear on the affections of all men. He hedged Palestine about, and within its enclosures appointed a multitude of rural customs and feasts. Even within the ark of the covenant, he placed Aaron's rod that budded. Within this garden spot of the world, holy men wandered, and in its nooks and among its browsing

* To these may be added Pococke, Jolliffe, Thevenot, Buckingham, Harmer's Observations, Burder's Oriental Customs, and the Asiatic Researches.

flocks and its waving harvests, they prepared the Scriptures for the use of all men.

But there are other writings extant, besides the scriptures, in which this love for rural objects is conspicuous. In Homer and Hesiod we see how early such objects drew attention. The gardens of Alcinous and the cottage of Laertes—the olive bowers of Plato and the groves of Epicurus, are familiar to the classical reader. Pliny the elder has led many into researches connected with the history of nature. We are guided by the Idyls of Theocritus through Sicilian fields, and by the Georgics of Virgil, over the vine-clad hills of Italy. The tourist of this day searches for the villas of Tully, Lucretius, Pliny, Seneca and Tibullus. The plot of ground cultivated by Cincinnatus has filled a large space in the associations of the human mind. The eager student of history pauses to examine the structure and the productions of the hanging gardens of Babylon. There have been kings, who in their voyages have hourly pulled the grape, and filled their network baskets with the lemon and the plum. They have been regaled by the flowering almond tree, and reposed under a canopy in which twisted vines laid down the ponderous melon.

The heathen mythology is full of rural life. Each hill, wood, and rivulet had its rustic deity. All the district of Arcadia was alive with shepherds, and vocal with pastoral reeds. The Hesperian apples, the floral games, the festivals in honour of the seasons, the rejoicings over the vintage, the crowning of statues with garlands, their pastoral odes, show what a hold rural objects take on the human affections. The flocks, the gardens, the floral and vegetable realms had distinct, presiding divinities, besides nymphs who watched over caverns decked in evergreen. The vale of Tempe was filled with sweetness, and the sides of Parnassus were invested with deep retreats. But the influence of rural life may be seen in modern as well as in ancient poetry. All admit that pastoral poetry had an early origin; and that the art has in every age, brought a portion of its materials from rustic scenes, is equally certain. It has been debated, indeed, whether the province of the poet, lie at all beyond the objects of nature. This has been a matter of angry strife between Campbell and Bowles, but Byron* stepped in and parted the combatants. Whatever opinion we may form of this controversy, nothing is more certain than that the picturesque must exercise some influence over the mind of the poet. The muses were fond of solitude, and they who seek a coronation from them, must occasionally seek seclusion from the world, where contemplation

> "Plumes her feathers, and lets go her wings,
> That in the various bustle of resort
> Were all too ruffled."

This contemplation leads the poet to the mossy cell, to the thicket or the lea, to burns and bracken glens. He wishes to interleave his name with the volume of nature, and he engraves it on the hawthorn bush, the knotted oak, the lofty palm, on the elm, or the beech tree, on the ruby flower, or the purple leaf. He thus makes a green-house of the heart, from which those russet weeds, which thicken in the hotbed of licentious passion, are kept away, as by the sword of the Cherubim.

* This controversy was a logomachy. Byron undertook to decide it dogmatically. But the world cares but little for the decisions of the Byronean tribunal. This deranged man tried to hold up the poet Grahame to scorn. Perhaps he did not like the morality of the "Sabbath," the "Birds of Scotland," and "Bible Pictures."

The poets of antiquity loved villas, and the poets of modern times are not without yearnings after retired spots. Necessity, indeed, drove Shakspeare to the crowded mart, but inclination urged him back to his native hamlet. In seclusion Milton laid up his immense stores of learning, and his admirers associate Forest Hill with his memory. We may see through the medium of biography, how Pope delighted in Twickenham, and Young was cheerful at Welwyn. But we can only groupe the rural abodes of the bards. See Prior at Down Hall, Drummond at Hawthornden, Walpole at Strawberry Hill,* Thomson at Hagley Park, Shenstone at the Leasowes, Johnson at Streatham, Sir Richard Steele at Llangunnor, Cowper at Olney, Hayley at Eartham, Voltaire at Ferney, Byron at Newstead, Scott at Abbotsford, and Wiffen at Woburn Abbey.† Byron dwelt in his country house, amid the scenery of the Lake of Geneva, and in his skiff repaired to Copet,‡ and became a listener in the hall of philosophy. Pollock wrote his distinguished work under the fir trees of a farm house, and then ungirdled his mind, that he might expatiate among rural scenes. To this glance at the retirement of the poets, we may add the love of description, which pervades their works. They woo nature with the passion of enthusiasts. Camoens§ and Tasso pourtray the scenery of Oriental climes. Petrarch writes sonnets for the fountain of Vaucluse. Chaucer and Spenser, Shakspeare and Milton, Pope, Gay, Addison, and all the minor Poets indulge in pastoral views. In Scott's Amwell, Darwin's Botanic Garden, Mason's English Garden, Collins's Oriental Eclogues, H. K. White's Clifton Grove, Dyer's Fleece, Dodsley's Agriculture, Prior's Solomon, Gray's Elegy, and Goldsmith's Deserted Village, Brown's Pastorals, Somerville's Chase and Field Sports, and Human Life by Rogers, we see what influence country objects exercise over the heart of sensibility. In the rugged climate of Scotland, the same feeling prevails among her gifted men. James the First, in his romantic Poems, breaks forth into rural description. James V. another royal poet, often sounded his bugle in the ear of his peasantry. Allan Ramsay is justly called the Scottish Theocritus. In the Gentle Shepherd, in the Minstrel, the Lochleven of Bruce, in Wilson's Isle of Palms, in Mallett's Excursion, in the Art of Health by Armstrong, in Thomson's Seasons, in the works of Drummond and Grahame, rural imagery appears without cessation. Last, but not least, we name Burns. He could not, indeed, conduct an extended poem with any thing like the skill of Allan Ramsay, but Burns has thrown enchantment over the humble life of the Scottish peasant. Rural life blends itself with all the productions of his mind; and the marble reared over his ashes by the ingenuity of the statuary, is justly made to display implements of husbandry.

The fancy of most men clothes rural life in imaginary charms. The feeling is not confined to the painter when his pencil groups still-life scenes, among which he sends flocks to find repose; nor is it confined to the statuary, when he chisels in blocks of Parian stone, the reaper binding his sheaves, the gleaner in his wake, the milkmaid, chanting her evening hymn, or the shepherd boy folding his flock. We question

* Walpole was not much of a poet, but he established a press at Strawberry Hill, from which several valuable publications were issued.

† Woburn Abbey, the seat of Lord Russell, but Russell seems to be the patron of the poet.

‡ Then the residence of Baroness de Stael.

§ He finished the Lusiad in a garden grotto in the East.

whether any man can be found so entirely destitute of this feeling, as not at some time or other to lay the scene of his last years in retirement, where he expects knotted osiers to be cast on his grave by the hands of friendship, or of filial affection. Such desires will partly account for the toils of the merchant, the vigils of the statesman, the perils of the mariner, and the fatigues of the soldier. Such anticipations are sometimes fulfilled. The consolations of old age have been analysed by the philosopher, and sung by the poet. We have beheld the pious patriarch in the midst of scenes where

"Beneath his old, hereditary trees,
Trees he had climbed so oft in youth, he sees
His children's children gathering round his knees."

We have seen him leaning on his staff, as he occupied his rural chair, and swayed the sceptre of love. Eastern monarchs had rare moments, in which they could be approached, and their sceptres touched. But to such a sceptre, smiling infancy may fearlessly approach, and heedless childhood may play before it, and twist round it its flaxen or auburn ringlets. Such old age, however, draws its best consolations from the deep and broad fountain of revealed truth.

But human calculations are often liable to sad disappointments. Even our favourite pursuits cease at times to give satisfaction. The botanist sometimes shuts his herbal, and the painter his sketch-book. The Zoographer turns from his menagerie, and the ornithologist from his aviary. Even kings sometimes look with aversion on their thrones, and envy their own hedgers, as they hie them home, or their own herb women, as they cull among the squares and circles of regal gardens.—

"Yields not the hawthorn bush a sweeter shade
To shepherds, looking on their silly sheep,
Than does the rich, embroidered canopy
To kings, that fear their subjects' treachery?"*

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*The writer having named numerous authors, in this essay, he hopes the bare mention of them will not be construed into an indiscriminate approbation of their works. Some of the works of Prior, the writer exceedingly admires; but there are others he cordially disapproves. The same may be said of Gay; but Gay lived for the admiration he inspired as a wit. Pope, like Voltaire, was probably a Romish infidel, and the Bishop of Gloucester was not much better. Miss Seward seems to concede that Darwin was a deist. Certain it is, he was no poet, and yet he had the audacity to say that Cowper was not a poet. But, wonderful to tell, Miss Seward disagrees with him, in this last opinion.—A man is known by the company he keeps, and Byron was always at home among the pirates of the Ægean. Joanna Baillie is a talented woman, but it is a pity that her talents should be thrown away, into the Unitarian scale. Dr. Parr was a scholar, but an Unitarian. Shakspeare was probably a Catholic, and he must have often needed absolution. The same of Massinger, Ben Jonson, &c.—Dryden turned Catholic after being a Protestant; but the Restoration did not line his pockets.—Rousseau was sometimes Catholic, sometimes Protestant, and at all times a libertine. Akenside disputed against Revelation with Doddridge; but the Northampton divine was too hard for the Newcastle bard. What Burns was, every one knows, who has an understanding to admire talents, or a heart to deplore their perversion. Since the publication of Milton's theology, it is said that he was Unitarian. This, however, is *adhuc sub judice*. But he certainly held a doctrine by which a man might have the same number of wives as one of the African kings—I think it is the king of Ashantee. The number of his wives is 3,333.—Will Dr. Channing look at this.

But, after all, we cannot think there is any thing in poetry better calculated to take off the heart from serious pursuits, than absorption in the delightful science of mathematics. Madame de Stael made a sagacious remark when she said, that he is in danger from no book, who reads all books. He may find poison, but he will find an antidote. By poetry, however, we do not mean the versification of the present day. In the march of intellect, men march away from some good things, and among these things are the good old standard writers. Many of the modern poets seem to be *made* men—artificial and imitative. Their songs are feeble; whereas,

THE GREAT PLAGUE IN LONDON.

The following article was published in the Christian Observer, shortly after the appearance of the Asiatic Cholera in Britain. If its publication there was at that time peculiarly seasonable—as we think it was—it must be so here, at the present time, when the awful scourge has reached our shores, and none but He who has sent it, and who alone can stay its progress, can tell to what extent its desolations are to reach.

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We took up De Foe's work, saying, that we could not quote it as authority, nor could we; but it is easier to take up De Foe than to lay him down. In alluding to his mixture of fact and fiction, with a view to reprobate such a mode of making history itself doubtful, we have been led to quote a few passages which bear upon our general subject.

But we have a more veracious, though brief, history of that awful calamity in Vincent's "God's terrible Voice in the City," printed in 1667, and reprinted at different periods; among others, at the time of the pestilence at Marseilles, and now recently, on occasion of the present season of visitation. We copy from this interesting chronicle the following affecting particulars:—

"In June, the number increased from 43 to 112; the next week to 168, the next to 267, the next to 470; most of which increase was in the remote parts, few in this month within or near the walls of the city: and few that had any note for goodness or religious profession were visited at the first. God gave them warning to bethink and prepare themselves; yet some few that were choice characters were visited pretty soon, that the best might not promise to themselves a supersedeas, or interpret any place of Scripture so literally, as if the Lord had promised an absolute general immunity and defence of his own people from this disease of the plague.

"Now the citizens of London are put to a stop in the career of their trade; they begin to fear whom they converse withal, and deal withal, lest they should have come out of infected places. Now roses and other sweet flowers wither in the gardens, are disregarded in the markets, and people dare not offer them to their noses, lest with their sweet savour that which is infectious should be drawn in. Rue and wormwood are taken into the hand; myrrh and zedoary into the mouth: and without some antidote few stir abroad in the morning. Now many houses are shut up where the plague comes, and the inhabitants shut in, lest coming abroad they should spread infection. It was very dismal to behold the red crosses, and to read in great letters, Lord have mercy upon us! on the doors, and watchmen standing before them with halberts; and such a solitude about those places, and people passing by them so gingerly, and with such fearful looks, as if they had been lined with enemies in ambush that waited to destroy the passengers.

"Now rich tradesmen provide themselves to depart. If they have no country-houses, they seek lodgings abroad for themselves and their families: and the poorer tradesmen, that they may imitate the rich in their fear, stretch themselves to take a country journey, though they have scarce wherewithal to bring them back again. The ministers also, many of them, take occasion to go to their country places for the summer time; or, it may be, to find out some few of their parishoners

the music of the old minstrels was like the birds of New Zealand, of whose notes a navigator says, that they sounded to him like finely toned bells.

that were gone before them, leaving the greater part of their flock without food or physic, in the time of their greatest need. I do not speak of all ministers: those which did stay out of choice and duty deserve true honour. Possibly some might think God was now preaching to the city, and what need of their preaching? Or rather, did not the thunder of God's voice affrighten their guilty consciences and make them fly away, lest a bolt from heaven should fall upon them. I do not blame any citizens retiring, when there was so little trading, and the presence of all might have helped forward the increase and spreading of the infection; but how did guilt drive many away, where duty would have engaged them to stay in the place? Now the highways are thronged with passengers and goods, and London doth empty itself into the country. Great are the stirs and hurries in London, by the removal of so many families. Fear puts many thousands on the wing, and those think themselves most safe that can fly furthest from the city.

"In July, the plague increaseth, and prevaileth exceedingly. The number of 470, which died in one week by the disease, ariseth to 725 the next week, to 1089 the next, to 1843 the next, to 2010 the next. Now the plague compasseth the walls of the city like a flood, and poureth in upon it. Now most parishes are infected; yet there are not so many houses shut up by the plague as by the owners forsaking them for fear of it. But, though the inhabitants be so exceedingly decreased by the departure of so many thousands, the nnmber of dying persons increaseth fearfully. Now the countries keep guard, lest infectious persons should from the city bring the disease unto them. Most of the rich are now gone, and the middle sort will not stay behind; but the poor are forced to stay and abide the storm. Now most faces gather paleness; and what dismal apprehensions do then fill their minds; what dreadful fears possess the spirits, especially of those whose consciences are full of guilt, and have not made their peace with God. The old drunkards, and swearers, and unclean persons, are brought into great straits: they look on the right hand and on the left, and death is marching towards them from every part, and they know not whither to fly that they may escape it. Now the arrows begin to fly very thick about their ears, and they see many fellow sinners fall before their faces, expecting every hour themselves to be smitten: and the very sinking fears they have had of the plague, brought the plague and death upon many. Some by the sight of a coffin in the streets have fallen into a shivering, and immediately the disease has assaulted them, and death hath arrested them, and clapped the doors of their houses upon them; from whence they have come forth no more, till they have been brought forth to their graves. We may imagine the hideous thoughts, the horrid perplexity of mind, the tremblings, confusions, and anguish of spirit, which some awakened sinners have had when the plague hath broken in upon their houses, and seized upon near relations, whose dying groans sounding in their ears, have warned them to prepare; when their doors have been shut up and fastened on the outside, and none suffered to come in but a nurse whom they have been more afraid of than of the plague itself; when lovers and friends, and companions in sin, have stood aloof, and not dared to come nigh the door of the house lest death should issue forth from thence upon them; especially when the disease hath invaded themselves, and first begun with a pain

and dizziness in their head, then trembling in their other members; when they have felt boils to arise under their arms, and seen blains to come forth in other parts; when the disease had wrought in them to that height, as to send forth those spots, which most think are the certain tokens of near approaching death. And now they have received the sentence of death in themselves, and have certainly concluded that within a few hours they must go down into the dust, and their naked souls, without the case of their body, must make their passage into eternity, and appear before the Highest Majesty, to render their accounts and receive their sentence. None can utter the horror which hath been upon the spirits of such, through the lashes and stings of their guilty consciences, where they have called to mind a life of sensuality and profaneness; their uncleanness, drunkenness, and injustice; their oaths, curses, derision of saints and holiness, and neglect of their own salvation; and when a thousand sins have been set in order before their eyes, with another aspect than when they looked upon them in the temptation; and when they find God to be irreconcilably angry with them, and that the day of grace is over, the door of mercy shut, and that pardon and salvation, which before they slighted, now unattainable: that the grave is now opening its mouth to receive their bodies, and hell opening its mouth to receive their souls; and they apprehend that they are now just entering into a place of endless wo and torment, and must take up their lodgings in the regions of utter darkness, with devils, and their damned fellow sinners, and there abide for evermore in the extremity of misery, without any hopes or possibility of a release: and that they have foolishly brought themselves into this condition, and been the cause of their own ruin. We may guess that the despairful agonies and anguish of such awakened sinners have been of all things the most insupportable; except the very future miseries themselves, which they have been afraid of.

"In August, how dreadful is the increase! From 2010, the number amounts to 2817 in one week; and thence to 3880 the next; thence to 4237 the next; thence to 6102 the next; and all these of the plague, besides other diseases.

"Now the cloud is very black, and the storm comes down upon us very sharp. Now death rides triumphantly on his pale horse through our streets, and breaks into every house almost, where any inhabitants are to be found. Now people fall as thick as leaves from the trees in autumn, when they are shaken by a mighty wind. Now there is a dismal solitude in London streets: every day looks with the face of a Sabbath observed with greater solemnity than is used to be in the city. Now shops are shut in, people rare, and very few that walk about; insomuch that the grass begins to spring up in some places, and a deep silence almost in every place, especially within the walls: no rattling coaches, no prancing horses, no calling in of customers, no offering of wares; no London cries sounding in the ears. If any voice be heard, it is the groans of dying persons breathing forth their last; and the funeral knells of them that are ready to be carried to their graves.

"It was generally observed that God's people, who died by the plague amongst the rest, died with such peace and comfort as Christians do not ordinarily attain unto, except when they are called forth to suffer martyrdom for the testimony of Jesus Christ. Some who have been full of doubts, and fears, and complaints, whilst they have lived and been well, have been fill-

ed with assurance, and comfort, and praise, and joyful expectation of glory, when they had lain on their death-beds by this disease. And not only more grown Christians, who have been more ripe for glory, have had these comforts, but also some younger Christians, whose acquaintance with the Lord hath been of no long standing. But 'mark the perfect man, and behold the upright; the end of that man is peace.'

"I can speak something of mine own knowledge, concerning some of my friends whom I have been withal. I shall instance only in the house where I lived. We were eight in family; three men, three youths, an old woman and a maid; all which came to me, hearing of my stay in town, some to accompany me, others to help me. It was the latter end of September before any of us were touched. The young ones were not idle, but improved their time in praying and hearing, and were ready to receive instruction, and were strangely borne up against the fears of the disease and death, every day so familiar to the view. But at last we were visited, and the plague came in dreadfully upon us. The cup was put into our hand to drink, after a neighbouring family had tasted it, with whom we had much sweet society in this time of sorrow. And first our maid was smitten. It began with a shivering and trembling in her flesh, and quickly seized on her spirits. It was a sad day, which I believe I shall never forget. I had been abroad to see a friend in the city, whose husband was nearly dead of the plague, and she herself visited with it. I came back to see another whose wife was dead of the plague, and he himself under apprehensions that he should die within a few hours. I came home, and the maid was on her death-bed; and another crying out for help, being left alone in a sweating fainting fit. What was an interest in Christ worth then! What a privilege to have a title to the kingdom of heaven!

"Ministers now had awakening calls to seriousness and fervour in their ministerial work; to preach on the side and brink of the pit, into which thousands were falling; to pray under such near views of eternity, into which many were daily passing, might be a means to stir up the spirit more than ordinary.

"Now there is such a vast concourse of people in the churches where the ministers are to be found, that they cannot many times come near the pulpit doors for the press, but are forced to climb over the pews to them: and such a face is now seen in the assemblies, as seldom was seen before in London—such eager looks, such open ears, such greedy attention, as if every word would be eaten which dropped from the mouths of the ministers.

"If you ever saw a drowning man catch at a rope, you may guess how eagerly many people did catch at the word when they were ready to be overwhelmed by this overflowing scourge which was passing through the city; when death was knocking at so many doors, and God was crying aloud by his judgments; and ministers were now sent to knock, 'cry aloud and lift up your voice like a trumpet.' Then the people began to open the ear and the heart, which were fast shut and barred before. How did they then hearken, as for their lives: as if every sermon were their last: as if death stood at the door of the church, and would seize upon them so soon as they came forth; as if the arrows which flew so thick in the city, would strike them before they could get to their houses; as if they were immediately to appear before the bar of that God, who, by his ministers, was now speaking

unto them. Great were the impressions which the word then made upon many hearts, beyond the power of man to effect, and beyond what the people before ever felt; as some of them have declared. When sin is ripped up and reproved, O the tears that slide down from the eyes! when the judgments of God are denounced, O the tremblings which are upon the conscience! when the Lord Jesus Christ is made known and proffered, O the longing desires and openings of heart unto him! when the richness of the Gospel are displayed, and the promises of the covenant of grace are set forth and applied, O the inward burnings and sweet flames which were in the affections! Now the net is cast and many fishes are taken; the pool is moved by the angel, and many leprous spirits and sin-sick souls are cured. A strange moving there was upon the hearts of multitudes in the city; and I am persuaded that many were brought over effectually unto a closure with Jesus Christ; whereof some died by the plague with willingness and peace, and others remain steadfast in God's way unto this day. But convictions, I believe, many hundreds had, if not thousands, which I wish that none may have stifled, and 'with the dog returned to their vomit,' and 'with the sow have wallowed again in the mire,' of their former sins. The work was the more great, because the instruments were most obscure and unlikely; whom the Lord did make choice of the rather, that the glory by ministers and people might be ascribed in full unto himself.

"About the beginning of these ministers' preaching, especially after the first fast together, the Lord begins to remit, and turn his hand, and cause some abatement of the disease.

"Now the citizens, who had dispersed themselves abroad into the countries, because of the contagion, think of their old houses and trades, and begin to return, though with fearfulness and trembling, lest some of the after drops of the storm should fall upon them. And O that many of them had not brought back their old hearts and their old sins which they had carried away with them! O that there had been a general repentance and reformation, and returning to the Lord that had smitten the city! The Lord gave them leisure and vocation from their trades; had they improved the opportunity, and generally mourned for sin which brought the plague upon the city; had they humbly and earnestly besought the Lord to turn from his fierce anger, which was kindled against London; it might have prevented the desolating judgment by fire which followed. But alas! how many spent their time of leisure in toys and trifles, at best about feeding and preserving their bodies, but no time in serious minding the salvation of their souls! and if some were a little awakened with fear whilst the plague raged so greatly, and they looked upon themselves to be in such danger; yet, when they apprehended the danger to be over, they dropped asleep faster than before. Still they are the same, or worse than formerly; they that were drunken, are drunken still; they that were filthy, are filthy still; and they that were unjust, and covetous, do still persevere in their sinful course. Cozening, and lying, and swearing, and cursing, and Sabbath-breaking, and pride, and envy, and flesh-pleasing, and the like sins, offensive and provoking to God, do abound in London, as if there were no signification in God's judgments by the plague. Some return to their houses, and follow their worldly business, and work as hard as they can to fetch up the time they have lost, without

minding and labouring to improve by the judgment, and God's wonderful preservation of them. Others return, and sin as hard as they can, having been taken off for a while from those opportunities and free liberties for sin which they had before. Most began now to sit down at rest in their houses, when summer was come and the plague did not return; and they bring back all their goods which they had carried into the country because of the plague. They did not imagine they should be forced to remove them again so soon by the great fire."

Our allusion to Vincent's work would be very unjust, if, after the above notice of its historical details, we laid it down without copying a portion of his faithful and striking exhortations. They are seasonable at all times, but more especially at the present moment.

"The first sin of London is slighting of the Gospel. The Gospel in England hath above this hundred years, shined forth out of the clouds of Popery and Anti-Christianism, which before did overspread the land; and in no place of England hath the Gospel been preached with greater power and purity than in London; and what entertainment hath it found; hath it been valued according to its worth and excellency; hath it been received as if it had come down from the God of heaven, expressing his love and good-will towards the children of men, as if it had brought such good news and tidings, as salvation by Jesus Christ?

"Read the eulogium which the Apostle Peter gives of the salvation made known by the Gospel, 1. Pet. i. 10—12. 'Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven, which things the angels desire to look into.' The Prophets of old did inquire and search, but did not so clearly understand the Gospel as now it is revealed; our Saviour tells his disciples, Luke x. 24, that 'many prophets and kings had desired to see the things which they saw, and had not seen them; and to hear the things which they did hear, and have not heard them; for indeed this mystery was hid from ages and generations, which God then made manifest unto the saints.' Col. i. 26. And the Apostle Paul tells us, that 'though the ministration of the law were glorious, insomuch that it made the face of Moses to shine,' unto whom the law was revealed upon the Mount, 'yet that it had no glory in comparison with the ministration of the Gospel, whose glory did so far excel,' 2 Cor. iii. 7—10. The mysteries of God's wisdom and love revealed in the Gospel, being so glorious, surely are worthy of acceptation and esteem, especially when the angels, who are not so much concerned, desire to look into these things, unto whom it is said, Eph. iii. 10, 'Is made known by the Church, the manifold wisdom of God.' And yet these great things which have been reported by them, who have preached the Gospel, with the Holy Ghost sent down from heaven, have been undervalued in London. The Gospel hath been slighted in London; and though some have been more notoriously guilty, yet who can altogether excuse themselves from this sin?

"All these persons have been

slighters of the Gospel of Jesus Christ, the ignorant, the profane, the hypocrite, and the erroneous; and if you place them all in one company, how few will there remain in London that have sincerely and heartily embraced the truth as it is in Jesus, and upon whom the Gospel hath made a powerful and saving impression! And even amongst those that have been affected and converted by the preaching of the Gospel, and had it greatly in esteem at first hearing and believing, how was their esteem of the Gospel fallen, and their affection cooled! Did not Gospel ordinances begin to lose their worth and excellency, and grow tedious and wearisome unto them? O, how generally unthankful was London for Gospel privileges and liberties! Yea, many began to be very nice and wanton, and the Gospel was not relished, unless it was served up with such neatness and dressings, in which some ministers possibly did too much endeavour to please themselves and the people; and then the sauce was more relished than the food itself, and the appetite of many was so spoiled, that plain, wholesome, soul-saving truths, would not go down with them. Londoners began to be glutted with the Gospel; and, like the Israelites in the wilderness, their souls began to loathe the manna which came down from heaven. A strange curiosity there was in spiritual palates which, in many, turned to a loathing of the food, insomuch that the Gospel became a burden unto them, and thence it was that 'many turned away their ears from the truth, and were turned unto errors; and they could not endure to hear sound doctrine, but having itching ears, heaped up unto themselves teachers according to their lusts.' 2 Tim. iv. 3, 4.

"And those that continued steadfast in the truth, did not duly prize the Gospel, none of them according to its dignity and worth.

"If London do not repent ere long and labour to recover its relish and esteem of the Gospel, and make more evident demonstrations of it, I fear the Lord will quite remove the Gospel from them; and then nothing is like to follow but desolation and wo."

ADDRESS OF THE MANAGERS OF THE COLONIZATION SOCIETY.

The African Repository for the month of June contains an address of much interest, which is thus introduced:—

"The practicability of colonizing in Africa, any number of the Free People of Colour of the United States that may choose to emigrate, being demonstrated, the Managers of the American Colonization Society, address their fellow citizens, under a deep conviction that this whole nation is now summoned to aid the work, by the most weighty considerations of interest, duty, and charity."

The address is too long to be inserted entire in our pages, but we give the concluding part, in which an appeal is made to certain descriptions of persons and associations, relative to the collection of funds and the employment of influence, in behalf of the great enterprise over which the managers preside. We rejoice to see that the colonization cause is gaining friends in every part of our country; and indeed we see not how any friend to humanity, civilization, and the propagation of Christianity, can fail to be a friend, and to the extent of his ability, a patron too, of this most benevolent enterprise. We think it high time that it should be countenanced and supported by the general government. But while this is neglected, there is a more earnest call on pri-

vate individuals and voluntary associations, to exert themselves spiritedly and efficiently. By so doing, the nation will sooner be brought to aid in an undertaking in which all its interests are deeply concerned. In congregations in which collections have not already been taken up for the funds of the Society, we do hope that nothing will prevent its being done with all practicable promptitude. The concluding part of the Managers address is as follows—

"The Managers feel that the time has come, when it were criminal on this subject to be silent. *They feel that something should be done, compared with which all that has been done is nothing.*—They know that a spirit should go abroad throughout all the borders of the land, like that which kindled in the hearts of our fathers, when they staked their all for independence; that every lover of man and of God is called, as by a mandate from Heaven, to lift up his voice and bring forward his contribution to effect an object, the doing of which, will, in all after ages, be deemed our nation's chief glory, while Africa will record and celebrate it as the great moral revolution in her history. True, the work is a great one, and, therefore, worthy a nation like this. That it is practicable to any extent desired, is as evident as that it is great. The sum saved in a single year to the state of New York, by the partial reformation from intemperance, would transport to Africa the annual increase of the whole coloured population of the United States. And shall we, the most prosperous people in the world, who are legislating not to increase, but reduce our revenue, want for such an object, a mere pittance of that which is, yearly, by luxury and intemperance, worse than wasted? The magnitude of the work and the expense to be incurred in its accomplishment, constitute no valid objections to it, because the importance and glory of it exceed the former, and our means the latter. And that history gives no precedent for such a work, will prove but a miserable apology for neglecting it, unless it be reasonable to make the *standard of our duty and the measure of our renown* correspond to those of *long buried* nations, rather than to the *greatness* of our obligations to God, of our *opportunities* and *means* of usefulness, and the *height* of Christian *charity*. Surely the people of the United States cannot forget how God hath delivered and exalted them by his own right hand, that the light of their example might bless the world; nor will they sacrifice both duty and renown, for fear of showing to mankind that it is possible for nations, as well as individuals, to be magnanimous and illustrious for virtue.

"The Managers appeal, then, to the clergy of every denomination, and invite them, annually, on or near the day consecrated to the memory of our Independence, to bring the claims of the Society before their people, and to receive, in furtherance of its object, such free-will offerings as gratitude to God and love to men may incline them to bestow.

"They appeal to the Auxiliary Societies, and urge them to come forward with increased power to the work, to assist in forming other kindred associations, and by widely diffusing information to excite the whole American community, duly to consider and promote the cause.

"To their fair country-women, who are ever first to feel for the wretched, and foremost to administer relief, whose moral influence in society, though their own modesty may undervalue it, humanity and religion acknowledge to be of vast power and unspeakable worth, Africa, darker in her mourning than her complexion, offers, in silent

grief, her plea, which it were impossible to render more convincing by argument, or touching by eloquence. She looks to American benevolence as to that in which all her precious hopes are treasured up, and for their fulfilment nature itself will plead more strongly than we can, in every female heart.

"Nor would the managers omit to say to those who control the public press, that almost omnipotent engine for moving human minds to action, that to them belongs the power of securing to the design of this Society, the amplest means for its speedy consummation. Let every Editor in the country feel himself responsible to make known throughout the limits of his influence, the views, operations, and success of the Society, and that which it has been attempting in weakness, will be done with power, that which private charity has so well commenced, be completed by the bounty of the states and the nation.

"In concluding this perhaps too protracted address, the Managers beg leave to say, that not less than one thousand emigrants are now seeking a passage to Liberia; that the colony is prepared to receive them, that funds only are wanting to enable the society to prosecute its enterprise on a large scale, and that all which can appeal to our interests, or encourage our hopes, or move our hearts to charity, now commends the cause of African colonization to the affection and liberality of our countrymen. Nor will they, the Managers are persuaded, remain insensible to the merits of this cause. Every where meet us the indications of its growing popularity. Justice and Compassion, Mercy and Charity, have gone forth in fellowship to plead for it, and the Managers trust in the great Author of all good to send forth his Spirit to their aid—that Spirit, under whose divine illuminations and all-gracious but all-subduing energies, men of every country and condition shall finally rejoice in peace and love, sharers in unity of the same faith, and of the same hope of the great and common salvation. And if, from the thick gloom overshadowing Africa, light begins to break forth, let us look for brighter glory, and believe that he who made Joseph's captivity the precursor of his honour, and his usefulness, and the death of his own Son, at which nature trembled, the means of human redemption, will finally change the evils which have cursed Africa into blessings; that the slave trade and slavery, which have been to her a torrent of wrath, laying waste all her happiness and hopes, will end in a tide, deep, tranquil and refreshing, flowing forth to awake life and gladness in all her wildernesses and solitary places, and to make even her deserts to bud and blossom as the rose.

By order of the Board.

R. R. GURLEY, *Sec'ry.*"

Review.

REVIEWERS REVIEWED.

(*Continued from p.* 265.)

Agreeably to an intimation in our last number, we are now to combat the assertion contained in the review, by the Christian Observer, of Mr. Scott's last volume of the history of the protestant reformation—that "He [Calvin] did not hold the doctrine of the imputation of Adam's sin to all his posterity."

In any inquiry, and especially in every controversy, it is of prime importance that the meaning of terms be clearly ascertained, and kept constantly in view. In the allegation which we controvert, the term *imputation* may be used with some variety of meaning, and requires to be definitely ascertained, in its application to the subject before us. This we think can be done in no way so unobjectionable as to take the explanation of it—if such an explanation can be found—from some accurate writer, who has used it in treating professedly on the subject in discussion. Such a writer, we think none will deny, was the first president Edwards; and he gives his definition or understanding of this term, in the very first paragraph of his extended treatise on "Original Sin." We will quote the whole paragraph—"By *original sin*, as the phrase has been most commonly used by divines, is meant *the innate sinful depravity of the heart*. But yet when the doctrine of original sin is spoken of, it is vulgarly understood in that latitude, as to include not only the *depravity of nature*, but the *imputation* of *Adam's* first sin; or, in other words, the liableness or exposedness of *Adam's* posterity, in the divine judgment, to partake of the punishment of that sin. So far as I know, most of those who have held one of these, have maintained the other; and most of those who have opposed one, have opposed the other: both are opposed by the author, [Dr. John Taylor, of Norwich, England,] chiefly attended to in the following discourse, in his book against original sin: And it may perhaps appear in our future consideration of the subject, that they are closely connected, and that the arguments which prove the one establish the other, and that there are no more difficulties attending the allowing of the one than the other."

We wish that every clause of this paragraph were well considered; and we shall have occasion to advert to it for more than a definition of the word *imputation*—"*The imputation of Adam's first sin*," is "*in other words, the liableness or exposedness of Adam's posterity, in the divine judgment, to partake of the punishment of that sin.*" This is what Edwards understood, what Calvinistick writers have always understood, what we understand, and think we shall show that Calvin himself understood, by the imputation of Adam's first sin, to all his posterity. We add, that we truly believe that this, and this only, is what the Christian Observer means should be understood by the word *imputation*, in the sentence on which we remark: or if it is not, then we say, that we cannot tell, till we farther learn what his meaning is, whether we differ from him or not. The word *first*, indeed, is not in the Observer's assertion; and the word *all*, is not in Edwards' definition. But we think that no one will say, that this is a difference of any account in the present case: For we never heard of a Calvinist who said or thought, that any of the sins of Adam, after his fall—any sin but that *first one* by which he broke covenant with his God, was imputed to his posterity: And in like manner, we never heard of an individual who held that Adam's sin was imputed to his posterity; who did not hold that it was imputed to *all* of them—to one as much as to another.

Now, let us do what all logicians and fair reasoners allow may be done, and sometimes requires to be done—substitute the *definition of a word* for the word itself; and then the Observer's position will stand thus—"He [Calvin] did not hold the doctrine of the liableness or exposedness in the divine judgment, of all the posterity of Adam, to partake of the punishment of

his first sin." We repeat, that if this is not the meaning of the Observer, as we sincerely believe it is, we know of no controversy that we have with him: And if this is his meaning, then he *denies* that Calvin held, what we *affirm* that he did both hold and teach.

Let it be well noted, that as Edwards states, "when the doctrine of original sin is spoken of, it is vulgarly understood in that latitude as to include not only *the depravity of nature*, but the imputation of Adam's first sin." We are satisfied that the Observer means to deny only the latter of these two constituent parts of original sin; because the depravity of nature, derived from Adam to all his posterity, is the very point which has distinguished the orthodox from Pelagians, from the days of Augustine to the present time; and none of the reformers was, or could be, more explicit on this point than Calvin. It is a point, moreover, clearly expressed in the Articles of the Church of England, and we doubt not is held by the Observer himself. Edwards adds, "So far as I know, most of those who have held one of these, [that is, the depravity of nature,] have maintained the other; [that is, the imputation of Adam's first sin,] and most of those who have opposed one, have opposed the other." Calvin is placed by the Observer among the *few exceptions*, who, according to Edwards, held one of these particulars, and yet did not hold the other—held the depravity of nature, but not the imputation of Adam's first sin. Had Edwards himself believed that such was the fact, we think he would have noticed it much more distinctly than by saying that "the most of those who have held the one have maintained the other." With Edwards, Calvin was the *instar omnium* of theologians; and if he had thought he was going to enter into a conflict with Calvin, we should have heard more of it than is wrapped up in the general words, "*most of those*, who have opposed one have opposed the other." Yet we admit that Edwards was not infallible; although, in regard to such a fact as the one in question, we think it very improbable that he was either ignorant or in error. But we judge it worth remark, that Edwards, when he was planning to write his octavo volume of nearly 400 pages, took the same view of the subject, and pursued the same general train of argument, that Calvin had done two centuries before. Edwards says—"It may perhaps appear in our future consideration of the subject, that they [the two points above noticed] are closely connected, and that the arguments which prove the one establish the other, and that there are no more difficulties attending the allowing of the one than the other." Calvin appears to have thought exactly as Edwards did—that the arguments which prove the one of the two points contemplated, establish the other; and he has accordingly treated them conjointly.

The scope and burden of Calvin's argument is, that the whole race of Adam were involved by his act in all that he brought upon himself. Did he break covenant with his God? They broke it too, by his act as their representative. Did he lose the divine image, and become totally corrupt? So did they—as was to be realized, and has in fact been realized, in all their generations, from the primitive apostacy to the present hour. Did he incur the penalty of the broken covenant—death temporal, spiritual and eternal? They incurred the same, and not one of them can be delivered from its infliction, but by a vital union with Christ the Redeemer—the second Adam, who restores the ruins of the first. Such is the manifest

tenor of Calvin's argument, as will be apparent to any one who will read attentively the first five chapters of the second book of his Institutes. Thus, viewing Adam and his posterity as identified under the covenant of works, and subject alike to all the evil consequences of a violation of that covenant, Calvin is at no pains to keep up and mark the distinction between Adam's first sin, by which he fell from his rectitude, and the corruption of his whole nature, which ensued. He treats of both these together; and shows clearly that the whole human race were involved in both with their great covenant head. The imputation of Adam's first sin to his posterity, is introduced only incidentally; but in this manner it is introduced again and again, and in such language as we think cannot be mistaken.

There were several reasons why the corruption of our whole nature, (the consequence of the broken covenant) should form the principal, prominent, and direct topick of discussion in Calvin's system. In the first place, this is by far the most important part of the subject. It is the practical part; it is the part which leads individuals to a right view of their state and necessities; and which, by its presence or absence, will always give complexion and character to the whole of a system of divinity. It is, in a word, *fundamental*, both in practical and theoretick theology. Again: Calvin, as already intimated, appears to have thought, as Edwards did, that the two particulars to which we have alluded, in the general doctrine of original sin, "are closely connected, and that the arguments which prove the one establish the other, and that there are no more difficulties attending the allowing of the one than the other." Once more: The Papists held the doctrine of the imputation of Adam's first sin—meaning by imputation what Edwards says he meant—as fully as the Protestants did;* but in regard to the corruption of the nature of man, they did not hold it to be total, and believed that by the rite of baptism, its power was always removed, so as to insure salvation to the recipient. Calvin, therefore, did not find it necessary to argue, professedly and at length, a point which neither Papists nor Protestants questioned; but on the subject of hereditary depravity, which the Papists did not hold correctly, and which the Pelagians altogether denied, he laid out all the strength of his mighty mind.

Now, keeping in recollection what has been stated, that the main

* The second section, under the article "Original Sin," in the "Decrees and Canons of the Council of Trent," is as follows—"Whoever shall affirm that Adam's prevarication injured himself only, and not his posterity, and that he lost the purity and righteousness which he had received from God, for himself only, and not also for us; or that when he became polluted by disobedience, he transmitted to all mankind corporal death and punishment only, but not sin also, which is the death of the soul: let him be accursed. For he contradicts the apostle, who saith, 'By one man sin entered into the world, and death by sin, and so death passed upon all men, in whom all have sinned.'"—Rom. v., 12.

"The quotations from Scripture occurring in the decrees, are taken from the Roman Catholic authorized version."

We have taken the above translation and note from "A Text-book of Popery, by J. M. Cramp," lately republished in New York—a work which we recommend to those of our readers who wish to obtain a correct view of "the Theological System of Popery." The author of this work, in his notes on the proceedings of the Tridentine Council on the subject of original sin, says—"All agreed that eternal death is the punishment of the original transgression. All affirmed that baptism is the remedy, though some would have joined with it the merits of Christ, and some would have added faith. Infants dying unbaptized were variously disposed of. * * * The efficacy of the remedy was considered to be so great, that no sin remains, and that in the regenerate (i. e. the baptized,) there is nothing hateful to God."

scope of Calvin's argument is to show that the fall of Adam entailed a total moral depravity on his offspring, and that their "liableness or exposedness in the divine judgment to partake of the punishment of his sin"—the sin by which he broke covenant with his God—is mentioned only incidentally—let us see if it is not mentioned unequivocally, in the following passages, which we quote from the title of the fourth chapter of the second book of the Institutes, and from the 5th, 6th, 7th, and 8th sections of the same chapter; to which we might add several others. We have carefully compared our quotations with the original Latin, and did intend to insert it at the bottom of the page; but we have, on the whole, judged this unnecessary, as we shall not give a translation of our own, but that of JOHN ALLEN, which was lauded, we think justly, by the Christian Observer, on its first publication, a few years since.

The title to which we have referred, stands thus in Allen's translation—"The fall and defection of Adam the cause of the curse inflicted on all mankind, and of their degeneracy from their primitive condition. The doctrine of original sin."* In this very title, which, it should be remembered, was placed at the head of this chapter by Calvin himself, a marked distinction is made between "the *curse* inflicted on all mankind," and "their *degeneracy* from their primitive condition." The *fall and defection of Adam*, are exhibited as the cause of both, but they are clearly exhibited as distinct particulars. This was the doctrine of Calvin, and it has been the doctrine of all *real* Calvinists—all who have most fully embraced his system—from the publication of his Institutes to the present time. Calvin believed, and his followers have believed, that with whatever difficulties the subject may be attended, they are not increased but diminished, by holding, that in the first sin of Adam all his posterity were involved; that they sinned in, or with him, as their covenant head and representative, and shared with him in the curse inflicted for breaking covenant with God; and that in consequence of this, "they are conceived in sin, and shapen in iniquity, and go astray as soon as they be born, speaking lies." All who hold the doctrine of innate depravity, connect it, in some way, with the fall of Adam. Is it easier then, to believe that without any *covenant connexion* with him, and without being at all involved in his first transgression, his posterity are, by an absolute appointment of God, all born in sin—is this easier to believe, than that they sinned with their federal head and representative, and, as the consequence, share with him in the curse of a broken covenant, and with it, the corruption of their whole nature? We think that Edwards was very safe in saying "there are no more

* A small specimen of the character of Allen's translation may be seen in his version of this title. The original is as follows—"Adæ lapsu et defectione totum humanum genus maledictioni fuisse addictum, et à prima origine degenerasse. Ubi de peccato originali." In his preface to his translation, he says—"He has aimed at a medium between severity and looseness, and endeavoured to follow the style of the original, as far as the respective idioms of the Latin and English would admit." So far as we have compared his translation with the original, we think he has been remarkably faithful to the sense of his author. We recollect that when the Christian Observer reviewed this translation, he remarked, that it contained some obscure passages; but that, on recurring to the original, he found the same obscurity there. We have observed the same thing in two passages, on which we shall have occasion to remark. We have much wished, but wished in vain, to get a sight of Calvin's French edition of his Institutes, in hope that some obscurities of his Latin might vanish in the French, which was his vernacular language.

difficulties attending the allowing of one than the other" of these two particulars; namely, sharing in Adam's first sin, and "that innate sinful depravity of the heart," which has been transmitted from parents to their offspring, ever since Adam's fall. And with both Calvin and Edwards we believe, that "the arguments which prove the one, establish the other"—that if the corruption of our whole nature is derived originally from Adam, we must consider his offspring as having had, by the divine constitution, a connexion with him in the act by which it was brought both on him and on them. If there was no connexion in the act, why should there be a connexion in the consequences? But our immediate object at present, is not so much to reason, as to ascertain what were the views of Calvin. They will appear more fully by the following quotations.

We have taken enough of the sections from which we quote to show their scope, and their fair and full import. We have placed in italicks the passages which we wish to be particularly noticed, as bearing on the point which we seek to establish—The few words which the translator had italicised, we have given in small capitals—We begin with Section

V. "As the spiritual life of Adam consisted in a union to his Maker, so an alienation from him was the death of his soul. *Nor is it surprising that he ruined his posterity by his defection, which has perverted the whole order of nature in heaven and earth.* 'The creatures groan,' says Paul, 'being made subject to vanity, not willingly.'* If the cause be inquired, it is undoubtedly that they sustain part of the punishment due to the demerits of man, for whose use they were created. *And his guilt being the origin of that curse which extends to every part of the world, it is reasonable to conclude its propagation to all his offspring.* Therefore when the Divine image in him was obliterated, and he was punished with the loss of wisdom, strength, sanctity, truth, and righteousness, with which he had been adorned, but which were succeeded by the dreadful pests of ignorance, impotence, impurity, vanity, and iniquity, *he suffered not alone, but involved all his posterity with him, and plunged them into the same miseries. This is that hereditary corruption which the fathers called* ORIGINAL SIN; *meaning by sin, the depravation of a nature previously good and pure. On which subject they had much contention, nothing being more remote from common sense, than that all should be criminated on account of the guilt of one, and thus his sin become common.* Which seems to have been the reason why the most ancient doctors of the church did but obscurely glance at this point, or at least explained it with less perspicuity than it required. Yet this timidity could not prevent Pelagius from arising, who profanely pretended, that the sin of Adam only ruined himself, and did not injure his descendants. By concealing the disease with this delusion, Satan attempted to render it incurable. *But when it was evinced by the plain testimony of the Scripture, that sin was communicated from the first man to all his posterity, he sophistically urged, that it was communicated by imitation, not by propagation.* * * * * *

VI. "We have heard that the impurity of the parents is so transmitted to the children, that all, without a single exception, are polluted as soon as they exist. But we shall not find the origin of this pollution, unless we ascend to the first parent of us all, as to the fountain which sends forth all the streams. Thus it is certain that

* Rom. viii 20. 22.

Adam was not only the progenitor, but as it were the root of mankind, and therefore that all the race were necessarily vitiated in his corruption. The apostle explains this by a comparison between him and Christ: 'As,' says he, 'by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;'* so by the grace of Christ, righteousness and life have been restored to us. What cavil will the Pelagians raise here? That the sin of Adam was propagated by imitation? Do we then receive no other advantage from the righteousness of Christ, than the proposal of an example for our imitation? Who can bear such blasphemy? *But if it cannot be controverted that the righteousness of Christ is ours by communication, and life as its consequence; it is equally evident that both were lost in Adam, in the same manner in which they were recovered in Christ, and that sin and death were introduced by Adam, in the same manner in which they were abolished by Christ. There is no obscurity in the declaration, that many are made righteous by the obedience of Christ,† as they had been made sinners by the disobedience of Adam. And therefore between these two persons there is this relation, that the one ruined us by involving us in his destruction, the other by his grace has restored us to salvation.* Any more prolix or tedious proof of a truth supported by such clear evidence must, I think, be unnecessary. Thus also in the first Epistle to the Corinthians, with a view to confirm the pious in a confidence of the resurrection, he shows, that the life which had been lost in Adam, was recovered in Christ.‡ *He, who pronounces that we were all dead in Adam, does also at the same time plainly declare, that we were implicated in the guilt of his sin. For no condemnation could reach those who were perfectly clear from all charge of iniquity.* But his meaning cannot be better understood than from the relation of the other member of the sentence, where he informs us that the hope of life is restored in Christ. But that is well known to be accomplished, only when Christ, by a wonderful communication, transfuses into us the virtue of his righteousness: as it is elsewhere said, 'The Spirit is life, because of righteousness.'* *No other explanation therefore can be given of our being said to be dead in Adam, than that his transgression not only procured misery and ruin for himself, but also precipitated our nature into similar destruction. And that not by his personal guilt as an individual, which pertains not to us, but because he infected all his descendants with the corruption into which he had fallen. Otherwise there would be no truth in the assertion of Paul, that all are by nature children of wrath,† if they had not been already under the curse even before their birth. Now it is easily inferred that our nature is there characterised, not as it was created by God, but as it was vitiated in Adam: because it would be unreasonable to make God the author of death.* Adam therefore corrupted himself in such a manner, that the contagion has been communicated from him to all his offspring. And Christ himself, the heavenly Judge, declares, in the most unequivocal terms, that all are born in a state of pravity and corruption, when he teaches, that 'whatoever is born of the flesh is flesh,'‡ and that therefore the gate of life is closed against all who have not been regenerated.

VII. "Nor, to enable us to understand this subject, have we any need to enter on that tedious dispute, with which the Fathers were not a little perplexed, whe-

* Rom. v. 12. † Rom. v. 19. ‡ 1. Cor. xv. 22.

* Rom. viii. 10. † Ephes. ii. 3. ‡ John iii. 5, 6.

ther the soul of a son proceeds by derivation or transmission from the soul of the father, because the soul is the principal seat of the pollution. *We ought to be satisfied with this, that the Lord deposited with Adam the endowments he chose to confer on the human nature; and therefore that when he lost the favours he had received, he lost them not only for himself, but for us all.* Who will be so solicitous about a transmission of the soul, when he hears that Adam received the ornaments that he lost, no less for us than for himself? that they were given, not to one man only, but to the whole human nature? There is nothing absurd therefore, if in consequence of his being spoiled of his dignities, that nature be destitute and poor; if in consequence of his being polluted with sin, the whole nature be infected with the contagion. From a putrified root therefore have sprung putrid branches, which have transmitted their putrescence to remoter ramifications. For the children were so vitiated in their parent, that they became contagious to their descendants: there was in Adam such a spring of corruption, that it is transfused from parents to children in a perpetual stream. But the cause of the contagion is not in the substance of the body or of the soul; *but because it was ordained by God, that the gifts which he conferred on the first man should by him be preserved or lost both for himself and for all his posterity.*

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VIII. "To remove all uncertainty and misunderstanding on this subject, let us define original sin. It is not my intention to discuss all the definitions given by writers; I shall only produce one which I think perfectly consistent with the truth. *Original sin therefore appears to be an hereditary pravity and corruption of our nature, diffused through all the parts of the soul: rendering us obnoxious to the Divine wrath, and producing in us those works which the Scripture calls 'works of the flesh.'* And this is indeed what Paul frequently denominates* SIN. The works which proceed thence, such as adulteries, fornications, thefts, hatreds, murders, revellings, he calls in the same manner 'fruits of sin;' although they are also called 'sins' in many passages of Scripture, and even by himself. These two things therefore should be distinctly observed: first, that our nature being so totally vitiated and depraved, we are on account of this very corruption, considered as convicted and justly condemned in the sight of God, to whom nothing is acceptable but righteousness, innocence, and purity. *And this liableness to punishment arises not from the delinquency of another: for when it is said that the sin of Adam renders us obnoxious to the divine judgment, it is not to be understood as if we, though innocent, were undeservedly loaded with the guilt of his sin; but because we are all subject to a curse, in consequence of his transgression, he is therefore said to have involved us in guilt. Nevertheless we derive from him, not only the punishment, but also the pollution to which the punishment is justly due.* Wherefore Augustine, though he frequently calls it the sin of another, the more clearly to indicate its transmission to us by propagation; yet at the same time he also asserts it properly to belong to every individual. And the apostle himself expressly declares, that 'death has therefore passed upon all men, for that all have sinned,'† that is, have been involved in original sin, and defiled with its blemishes. And therefore infants themselves, as they bring their condemnation into the world with them, are rendered obnoxious to punishment by their own sinfulness, not by the sinfulness of ano-

* Gal. v. 19. † Rom. v. 12.

ther. *For though they have not yet produced the fruits of their iniquity, yet they have the seed of it within them; even their whole nature is as it were a seed of sin, and therefore cannot but be odious and abominable to God. Whence it follows, that it is properly accounted sin in the sight of God, because there could be no guilt without crime.*"

* * * * * * *

In view of these quotations, let us recite the allegation of the Christian Observer, with the explanation of the term *imputation*, given by Edwards—"He [Calvin] did not hold the doctrine of the imputation of Adam's sin to all his posterity;" that is, "he did not hold the doctrine of the liableness or exposedness in the divine judgment of all the posterity of Adam, to partake of the punishment of his first sin." Now we appeal to every candid and intelligent reader of the foregoing passages from Calvin's Institutes, whether it is not the very scope of a considerable part of them, to maintain and prove the very thing which the Observer denies. For ourselves, we honestly declare that we hardly know what language could be used that would show more unequivocally than is shown in several of the above quoted expressions, that the Observer's statement is groundless, or rather that it is made in direct opposition to the doctrine of Calvin. Let our readers observe that the question before us is distinctly this—Did Calvin hold and teach, that all Adam's posterity shared with him in his *first sin*, with its *guilt* and *punishment*, as well as in the *depravity* which was its consequence, or in which it commenced? As to *depravity*, we suppose we agree with the Observer. The exact point of difference is—he denies that Calvin held the doctrine that all Adam's posterity share with him in his *first sin*, in its *guilt* and its *punishment*—We affirm that Calvin did hold this doctrine, and we appeal to our quotations—Calvin held and taught that Adam's "guilt, being the origin of that curse which extends to every part of the world, it is reasonable to conclude its propagation to all his offspring;" that is, the guilt as well as the curse was propagated to all his offspring—in the original, "*culpa . . . . propagata fuerit, ad totam ejus sobolem.*" Again—Calvin says, the "fathers . . . had much contention [in regard to hereditary corruption, which they called original sin] nothing being more remote from common sense, than that all should be criminated on account of the guilt of one, and thus his sin become common." Here Calvin teaches that the *sin*, as well as the *guilt*, of Adam's transgression, has "become common;" for this is certainly what he meant to teach in this place; and we shall see that he teaches it repeatedly afterward; for Calvin never made that wonderful recent discovery, that there may be *guilt*, and *liability to punishment*, where there is *no sin*. On the contrary, in the very last sentence we have quoted from his Institutes, speaking of the depravity or corruption of infants, while yet incapable of personal moral action, he says, "whence it follows, that it is properly accounted *sin* in the sight of God, because there could be no *guilt* without *crime—non esset reatus absque culpa.* Again—Calvin, in condemning the reasoning of Pelagius, says, "it was evinced by the plain testimony of Scripture, that *sin* was communicated from the first man to all his posterity" —what can be more explicit than this, to show that Calvin held that the *sin* of Adam was common to him and to his posterity—not merely *guilt*, but *sin*—"*sin* was communicated from the first man to all his posterity." We leave to our readers to remark how fully

our point is maintained by the parallel which Calvin runs between what we lost in Adam, and what we regain by Christ; and the *exact similarity* in the *manner* in which the loss and the gain accrue. Once more, Calvin says, "He who pronounces that we were all dead in Adam, does also at the same time plainly declare, that we were implicated in the guilt of his sin. For no condemnation could reach those who were perfectly clear from all charge of iniquity." We know not how it could be more unequivocally expressed than it is in this sentence, that *we*, that is, the whole human race, are sharers in both the sin and the guilt of our first parent, when he apostatized from God. We shall go into no farther comments on our italicised quotations, but only commend them to the careful investigation of our readers, after remarking on two passages, in which, as we have already intimated in a note, there is some obscurity; and parts of which, when taken separately, seem to contradict, and have been alleged as contradicting, the position which we maintain.

The first of the passages to which we allude, is that toward the close of the 6th section, in which speaking of "our being dead in Adam," and "that his transgression not only procured misery and ruin for himself, but also precipitated our nature into similar destruction," it is immediately added, "and that not by his personal guilt as an individual, which pertains not to us, but because he infected all his descendants with the corruption into which he had fallen.*" Now we think that the first member of this sentence cannot be rendered consistent either with the remainder of that sentence, and the two which immediately follow it, or with what, as we have shown, Calvin elsewhere teaches, otherwise than by considering and supposing this to be the meaning of Calvin; namely, that the guilt of Adam, as an individual, was one thing, and the guilt which he brought on his posterity was another thing—the former much greater than the latter, but both real. Take an illustration; although we are sensible that no merely human transaction can furnish an exact parallel to the case before us. It is easily seen and admitted, that one who has been the sole, and active, and criminal agent, in bringing loss and ruin on a mercantile company, or a civil community, in behalf of which he has been fully authorized to act, has "a personal guilt as an individual," in which no one of the company or community shares with him; and yet, all share with him in the loss and ruin which his criminal act or agency occasions. So in the case of Adam—his "personal guilt as an individual," in breaking covenant with his God, was probably greater than that of any individual of his fallen posterity since;* and this enormous personal guilt of Adam belonged to himself exclusively; but the guilt of a broken covenant, of which he was the appointed federal head, and all its direful consequences, are shared in by all his descendants. We verily believe that we have here given the meaning which Calvin intended to convey in the passage under consideration; and we are confirmed in this, not only, as we have said, by what immediately follows, and by what he had previously taught, but by the second passage to which we have referred. This is found in the eight section, and is introduced

* "Neque id suo unius vitio, quod nihil ad nos pertineat; sed quoniam universum semen in quam lapsus erat, vitiositate infecit."

* We would recommend to such of our readers as possess Scott's Commentary, to turn to, and read carefully, his notes on Gen. ii. 16, 17; and particularly what he says on Gen. iii. 6.

in explanation of Calvin's far-famed definition of original sin. It stands thus—"And this liableness to punishment arises not from the delinquency of another; for when it is said that the sin of Adam renders us obnoxious to the divine judgment, it is not to be understood as if we, though innocent, were undeservedly loaded with the guilt of his sin; but because we are all subject to a curse in consequence of his transgression, he is therefore said to have involved us in guilt. Nevertheless we derive from him, not only the punishment, but also the pollution to which the punishment is justly due." Here we think it evident, that although it is said that the general "liableness to punishment arises not from the delinquency of another"—alieni delicti obligatio—yet the meaning is, that the delinquency spoken of was not that of another, *considered as an unconnected individual, in whose sin and guilt others were not associated with him, as their head and representative.* We judge thus, because it follows as a part of the very same sentence, that the sin of Adam does actually render us "obnoxious to the divine judgment"—not indeed, as though "being innocent we were undeservedly loaded with the guilt of his sin," but because we are not innocent, inasmuch as we were actually connected with him in the violation of covenant obligations; and that thus "we are all subject to a curse in consequence of his transgression, and he is said to have involved us in guilt." Take this to be the meaning, and then it consistently follows that we derive from Adam both "pollution and the punishment which is justly its due;" and the reasoning of St. Augustine is pertinently introduced as an illustration, when he calls it the sin of another, and yet asserts that it belongs to every individual of our race. It appears to us, that we must either adopt this construction of Calvin's language, in the place before us, or else regard it as self-contradictory and paradoxical in the extreme: and indeed we would be glad to see an attempt made to render it consistent with itself, in a manner materially different from the explanation of it which we have here given.

Our readers must now judge, whether or not we have proved that the Christian Observer is in error, in saying that "Calvin did not hold the doctrine of the imputation of Adam's sin to all his posterity." We think we have shown that his *personal sin*, in all its awful malignity and amount, is not indeed imputed to every, or to any individual of his posterity; but that *the act by which he broke covenant with his God*, is imputed to every individual of his descendants, without exception; that it is regarded as the sin of all, involves all in guilt, and renders all subject to the curse, and liable to the punishment due to that act.

In the discussion which we are now closing, we have been carried to a much greater length than we contemplated when we began to write. But the subject is important in itself; and the statement of the Observer is calculated to fortify errors which prevail in our own country. It might be considered as at least a circumstance of importance, a strong presumption of truth, if one of the great lights of the Protestant reformation—in doctrinal points the greatest of all—did not hold the imputation of Adam's sin to all his posterity. We have, therefore, taken some pains to show that he did hold this doctrine; and have laid before our readers a portion of his reasoning on the subject. Nor was Calvin at all singular, in what he taught on this topick. Not only, as we have shown, did the Papists embody it in their creed, but we believe there was not one of the Protestant reformers who

did not hold it. We are not confident in regard to Cranmer; but it is found in the Confession of Augsburg, and if not explicitly, yet impliedly, in most, if not in all of the Protestant Confessions on the continent of Europe. Pictet, moreover, affirms explicitly, that the purest Christian antiquity recognises the imputation of Adam's sin to his posterity;* and he confirms what he says by references to Justin Martyr, Ireneus, Origen, Athanasius, Basil, Cyrill of Jerusalem, Chrysostom, Ambrose, Jerome, and Augustin. But after all, the question is, what says the revelation of God? and we were much struck with the remark of a pious layman, to whom we yesterday mentioned, in our study, that we were engaged in showing that Calvin thought that Adam's sin was imputed to his posterity. "And what, said our friend—what though Calvin had not taught it? We know the Bible teaches it." Yes, the plain pious student of the Bible finds it there, and that satisfies him. But alas! the Bible is sadly perverted by glosses and criticisms, which do infinite mischief. First, imputation is denied; then original depravity is denied; then the covenant of works is denied; then the impotence to good of unsanctified man is denied; then self-regeneration is maintained; then follow in natural and rapid succession, all the errors of Arminius, Pelagius, Arius, and Socinus. *Obsta principiis.* Beware of the first step in the downward march of error—however much it may be eulogized as *the march of mind.*

* La plus pure Antiquité a reconu cette imputation du péché d'Adam

Literary and Philosophical Intelligence, etc.

BARON CUVIER.

Extract of a Letter, dated

Paris, 20th May.

My last letter was so much occupied with details of the death and funeral of M. Casimir Perier, that I had neither room nor leisure to allude to the loss which this country, or I should rather say, the whole world, has sustained in the death of the Baron Cuvier. This distinguished individual, although claimed by France as a native born citizen, owes his birth and parentage to the town of Stutgard. This, if rightly understood, is rather a credit than otherwise to his adopted country. The French, however, as in the case of M. Benj. Constant, and other distinguished individuals who have flourished among them, do not like to be reminded that they can be surpassed by foreigners in any path of science or literature, or even in any branch of the humblest of the useful arts. In the noblest sense of the term, M. Cuvier was a liberal. His house, at the Garden of Plants, was always open to men of science, particularly if they came recommended to him by their distance from home, or their poverty. His large income was expended in this hospitable style of living, in the formation of a valuable private museum of natural history, and in the collection of a library, such as few private individuals can boast.

On the day after his death, the king, on the report of the new Minister of the Interior, granted a pension of 6000 francs a year to Madame Cuvier, a stretch of the prerogative which will doubtless be sanctioned by the Chambers at the opening of the session, in favour of a lady left under such circumstances without any pecuniary resources. It is also understood that M. Cuvier's library and museum will be purchased at the publick expense, as additions to one or other of the great national establishments. M. Cuvier had the misfortune to survive all his children. Two sons of great promise, died before they had completed their tenth year; but the loss which he felt most keenly, was that of his only daughter, who was suddenly cut off on the eve of her marriage. Madame Cuvier was the widow of M. de Vancel, at the time of her marriage to the greatest naturalist of modern times. Her son, M. de Vancel, having been inspired by M. Cuvier with a decided taste for one of the branches of that science in which his adopted father occupied so distinguished

a place, he was sent some years ago to India, on the part of the Garden of Plants, to enlarge the botanical collection of that noble institution.

In the zealous discharge of this interesting mission, M. de Vancel fell a victim to the climate, after reaping and sending home a plentiful harvest of all that was rare and curious in the vegetable world. His only other surviving relative is Mdlle. Vancel, daughter of Mad. Cuvier, and as all who visited the family can bear witness, a great personal favourite of the distinguished individual who has just been lost to science and the world. A subscription has already been opened for the erection of a monument to his memory, and I hope to hear that America is not behind the rest of the world in paying the homage of gratitude and respect to a man, a Christian and a philosopher, who has earned this mark of distinction by so many titles. The funeral of M. Cuvier was extremely different in its character from that of the late President of the Council; in the simplicity of its details it was still more calculated to touch the feelings. It was attended by deputations from the four Academies of the Institute, the University, the Royal College of France, the Council of State, the Polytechnick school, the Normal school, and the Central school of Industry.

The procession set out last Thursday, at 12 o'clock, from the Garden of Plants, and proceeded to the Lutheran Church, in the Rue des Billetes, where the usual religious ceremonies were performed. On the arrival of the procession at the place of interment, in the great eastern cemetery beyond the barrier, M. Arago, the colleague of M. Cuvier, as perpetual Secretary of the Academy of Sciences, pronounced an oration over his tomb, in which he spoke of the great scientifick discoveries and the eminent private virtues of the deceased. M. Jouy followed in the name of the French Academy, and addressed himself more particularly to M. Cuvier's literary merits. M. Villemain, the Vice President of the Royal Council of Publick Instructions, spoke of his peculiar talents as a teacher, and showed how M. Cuvier, after enriching science by his discoveries, possessed the art of propagating and rendering them popular by his publick lessons as a professor. M. Geoffroy de St. Hilaire, confined himself to the services which the creator of comparative anatomy had rendered to the science of zoology, and claimed the merit of having first inspired Cuvier with the knowledge and conviction of his own genius. These orators were followed by M. Dumeril, from the Museum of Natural History; M. Walkenaer, from the Academy of Inscriptions and Belles Lettres; M. Devaux, from the Council of State; and M. Pariset, from the Academy of Medicine, who each spoke of M. Cuvier's supereminent merit in his own peculiar department.

The great anxiety of M. Cuvier, immediately before his death, was to live long enough to complete the work on which he has some time been engaged—the Natural History of Fishes—nine volumes of which have already passed through the press, amounting, as I understand, to about a half of the whole work.

So diligently had he applied himself to this undertaking, that within a month of his death, he had dictated to his amanuensis not less than a volume and a half of new matter. His other writings, as you are aware, consist chiefly of his celebrated treatise on comparative anatomy, his work on fossil bones, and his history of the animal kingdom, which are all monuments more durable in their nature than anything which his admirers can erect over his remains.

The following anecdote of a French Physician should furnish an example for all practitioners. A duke being restless and unable to sleep, sent for an eminent doctor at midnight, to inquire if he had the cholera. The doctor simply advising him to remain quiet and keep warm, was about leaving, when the duke asked what his fee was—"200 francs." The duke in the utmost astonishment inquired what he would have charged if he had had the cholera. The doctor replied, "If you had had the cholera, I would have exerted the utmost of my skill and care cheerfully without charge. But they who call me from my rest when they are in perfect health must expect to pay well." Would not a few such charges be a specifick for many chronick complaints?

A pilgrim travelling on the road to Smyrna, met the demon of the plague; "Whither are you bound," said the pilgrim; "To Smyrna, to kill 3000."—After a time the parties met again. "You killed not only 3000 but 30,000," said the pilgrim: "No, I killed not more than 3000, fear killed the rest," said the demon.

New York, June 18.

Boring for Water.—In the area in the rear of Holt's marble building, workmen have been employed five months in boring for water. The work is carried on by means of a churn drill, worked by hand. The present depth of the bore is 345 feet, 130 of which was through soil, and 215 was through a solid rock. The water issuing from the rock is soft and of the purest kind, and a plenty of it can be had at the present depth of the drill, for ordinary purposes—say 20 to 30 gallons

per minute, in a perpetual stream. We learn that it is Mr. Holt's intention to find the bottom of the rock if he descends 1000 feet. He will then be able to supply any quantity of water which may be wanted in the lower part of the city. The bore is ten inches in diameter, and lined with iron pipes. The manner of performing the work is very curious, especially that of reclaiming a broken drill, at this great depth. The drill, when broken, is called a *thief*—the instrument employed to take it up is called a *sheriff*—and when the sheriff is unsuccessful in the performance of its duties, another, called *Hays*, is employed, which never fails in drawing the thief to light!—*Gazette.*

Curious Geological Fact.—We have been informed that a *lump of coal* weighing *sixteen ounces*, was lately discovered imbedded in the centre of a solid rock, about ten feet in diameter, on a tract of coal land on the Broad Mountain, known as the Pott and Bannan tract. The rock was a displaced fragment lying near the surface of the ground, found in the vicinity of the line of the Pottsville and Danville rail road, comprised in the contract of Messrs. Neligh, by whom the discovery was made while their workmen were engaged in blasting. It is difficult to account for this extraordinary occurrence, since the rock exhibited no trace of a fissure or opening whereby the lump might have been introduced, but on the contrary, presented the appearance of uniform solidity.

The following recipe is for a pleasant, wholesome and economical beverage, not only for the warm season, but for the year round.

Ginger Beer.—Boil a handful of hops in two quarts of water for an hour—take half a pint of baker's yeast, a quart of molasses, and five table spoonfuls of ginger tied up in a linen cloth. Strain the hop-water hot upon the ginger, &c., and then add five gallons and a half of cold water—for a greater or less quantity, vary the ingredients in proportion. If made in the evening, it will be ready for bottling in the morning. It should not be corked too tight for fear of bursting the bottles.

Religious Intelligence.

FOREIGN.

From the London Missionary Chronicle, for April.

CUDDAPAH.

Cuddapah (or *Cudapah*) is situated in the Peninsula of India, in north latitude 14° 28', and east longitude 79°; being about 152 miles (travelling distance) from Madras. For many years it was the seat of an independent Patan state, which had survived the destruction of the kingdoms of the Deccan. At present, it forms the chief town, or city, of one of the two great districts, (or collectorates,) into which the Balaghaut ceded territories were divided; Cuddapah being the capital of the eastern, and Bellary, (another of the Society's stations,) being the capital of the western division. Cuddapah is supposed to contain a population of 60,000, of which about two-thirds are Gentoos (or Hindoos,) and the rest Mohammedans, Indo-Britons, &c. The name of the place is sometimes written *Kirpa*, but both Cuddapah and Kirpa are corruptions from the Sanscrit word *Cripa*, which signifies MERCY. The language chiefly spoken throughout this collectorate is Teloogoo.

The mission at Cuddapah was commenced in 1822, by Mr. William Howell, who had previously laboured for several years, chiefly in the capacity of superintendent of native schools, in connexion with the Society's mission at Bellary. Mr. Howell was ordained to the Christian ministry in 1824.

Being already acquainted with the Teloogoo language, he was enabled, immediately on his arrival at the station, to take charge of two native boys' schools, on the invitation of F. Lascelles, Esq. registrar of the Zillah court, by whom they had been previously established; to which he himself shortly afterwards added two other boys' schools, (of which one was an Hindostanee school,) and one for native females; all of them being supported by the liberality of respectable Europeans resident on the spot. These schools have been since much increased. According to the returns of 1830, the number of schools was seven, and that of the children instructed therein 193; of whom 164 were boys, and the rest girls. The Scriptures have been uniformly taught in the schools, and the progress of the children has been very satisfactory. Some of the native youths, who had received their education in these seminaries, have been, from the reading of the Scriptures, so deeply impressed with the wickedness and folly of idolatry, as spontaneously to express their

desire that it might be entirely banished from the earth, and the Christian religion be universally established. One of the useful results (remarked by the missionary) from these schools is, that the children in general, who have been educated therein, grow up with less prejudice against Christianity than those Hindoo youths who have not participated in the same advantages.

From the commencement of operations at this station, the missionary has preached the Gospel to the natives with much encouragement and success; and, in 1824, had established four stated weekly services for that purpose. A considerable number of the natives have made an open profession of Christianity, and have been baptized. In the last mentioned year, a native Christian church was formed, consisting of 10 members, which number has been since increased to nearly 30, but with intermediate fluctuations, chiefly occasioned by removals to other places.

The good attendance of the native congregation, and the earnest attention paid to the reading of the Scriptures by many of its members, have been a source of great encouragement to the missionary; and the benefits thence derived by the people have been further increased by the opportunities they have enjoyed of assembling, from time to time, for religious conversation at his house, on which occasions he endeavours, as far as possible, to ascertain their advance in spiritual attainments, and to explain to them the word of God more perfectly.

The itinerant labours of the missionary belonging to this station have been very extensive and not unfrequent; sometimes embracing circuits of 100, 150, 200, and even 250 miles, performed chiefly within the limits of the collectorate. In the course of these missionary tours, he has preached the Gospel in numerous places, and in the more populous towns and villages, to crowded congregations; beside conversing with small groups of the natives, and with individuals, as opportunities have offered. He also, at the same time, distributes numerous copies of the New Testament, and smaller portions of the Scriptures, in Teloogoo, together with tracts in that language. The books distributed are usually received with eagerness, and apparently read with pleasure. To the Scriptures and other books heretofore put into circulation, has been lately added *Bunyan's Pilgrim's Progress,* a translation of which into Teloogoo has been made by the missionary, and printed at the sole expense of a respectable European lately resident at Cuddapah. On one of the more recent excursions of the missionary, he was accompanied by one of the native teachers, (several of whom have been raised up from among the Hindoos at this station,) who, in every village through which they passed on their tour, earnestly exhorted the people to put away their idols, and to receive the Gospel; and, in his capacity of reader, read aloud to them out of a work lately composed by the missionary, entitled *Criticisms on the Shasters*, which excited great attention and inquiry.

Christian knowledge is likewise disseminated, in various and distant parts of the collectorate, by means of the distribution of the Scriptures, and other religious books, at Hindoo festivals; and also among the natives who are summoned every half year to attend the court of sessions, at Cuddapah, together with others who, on these occasions, go there to renew their leases. The people who are thus, periodically, brought up from the country to the capital of the district, remain there in a greater or less number, for a term of nearly two months, during which many of them have the privilege of daily hearing the word of life dispensed by the missionary. Each of them also receives from him a copy of the gospels, or some other portion of the Scriptures. For the means afforded him of making this distribution, the missionary is indebted to the liberality of the Madras Auxiliary Bible Society.

In 1825, an attempt was made to form, under the wing of the mission, a *Christian Village* at this station, which in a pleasing degree, has succeeded. The population of this village, according to the latest returns, comprises about 150 souls, every family subsisting on the produce of their own labour. Some of the people are spinners, others weavers; some are engaged as paper-manufacturers, and some in agricultural labours. No one, (with the exceptions of children and infirm persons,) is allowed to reside in the village, who does not contribute by his own industry, to his own support. Those admitted as members of this interesting community, beside making a credible profession of Christianity, are required to conform to certain prescribed regulations. They must agree, for instance, to unite in settling all differences and disputes by arbitration. Again, they are required to keep their dwelling-houses in good repair at their own expense; a regulation which must tend at once to render them careful of their residences, and to attach them to the place. A chapel was erected in the village in 1826, the whole expense of which was defrayed by the liberality of European residents on the spot. The stated preaching of the missionary here has been attended with pleasing results.

The families inhabiting the Christian Village have gradually acquired settled habits, and now show no inclination to quit the place; and what is far better, they be-

gin to prize the gospel, and to show, by their lives and conversation, that they have experienced its benefits. Of the native schools already mentioned, one is situated in the Christian Village, and it is important to state, that the improvement in it is greater than in any of the other schools. "All the children, (says the missionary in his journal for 1830,) make good advances, but most in the Christian Village." It may be proper to add also, that some of the families are now able, from the profits of their labour, to provide more than the means necessary for the mere sustentation of life, viz. those of comfortable subsistence.

We cannot allow ourselves to conclude this brief sketch of the mission at Cuddapah, without more distinctly noticing, and gratefully acknowledging, the great liberality uniformly manifested by the more respectable European residents at this station, in aiding the operations of the mission, but particularly in the support of the native schools in connexion with it, no part of the expense of which has fallen on the Society.

May it be the prayer of all the members of the Society, that the Almighty, who has already conferred on this mission many distinguished marks of his goodness, would be pleased to regard it, in future, with an eye of favour, and to bestow upon it abundantly the blessings of his grace. As the city bears the name of MERCY, may the spiritual results of each successive year of missionary labour therein, still add to the appropriateness of this original designation. Contemplating the impression already made, by the dissemination of Christian truth on the population of this part of India, the missionary has been led to the inference, that things there cannot long continue in their present state! while some of the natives themselves express their expectation that great changes will shortly come to pass, and even particularize the subversion of idolatry as one of them. May this anticipation be realized, and the *whole earth be speedily filled with the glory of the Lord!* Amen and amen.

19*th March*, 1832.

From the Missionary Herald for June.

SANDWICH ISLANDS.

PLAN OF A HIGH SCHOOL FOR TEACHERS.

The incompetency of the 500 or 600 native teachers now employed in the schools at the Sandwich Islands, and the importance of training a supply of such as possess higher qualifications, have long been felt by the missionaries; but various difficulties have stood in the way of making any systematick and thorough improvement in this respect. There was no series of books in the language, in any department of science or literature, adapted to conduct the opening minds of a people, before utterly uninstructed, up from the lower to the higher gradations of knowledge. The first object with the missionaries, in this department of their labours, was to prepare elementary books, and to multiply copies, so that the ability to read intelligibly might become as extensive as possible. Their next object was to translate the Scriptures, and thus put it within the power of the whole population, who would take the trouble to learn, to read the word of God in their own language. But when these objects were accomplished, much still remained to be done. The work of *educating* the whole nation was to be performed. The minds of the people must be nourished, strengthened, and taught to act. The fields of knowledge must be opened and the people encouraged to range through them. To this task the teachers which had been employed were altogether incompetent. Their own stock of knowledge was soon exhausted, and as they could teach the pupils little more than to spell and read, and had no power to awaken deep and continued interest, it was seriously feared that, without some new measures on their part, the attention to the schools would be diminished and the progress of the people in knowledge would be checked.

At the general meeting of the missionaries at Honolulu in June, 1831, the following resolutions were adopted.

Resolved, That we consider the education of the natives of these islands generally, and the preparation of some of them in particular, for becoming teachers of religion, as holding a place of great importance in our missionary labours.

Resolved, That, though we consider the present situation of this people as requiring all our efforts in the way heretofore directed; yet we believe this subject of sufficient importance to demand the exclusive time, attention, and labours of one of our number.

Resolved, That, relying on the strength of the Great Head of the Church, we agree to establish a High School, for the purposes abovementioned, and on a plan hereafter to be submitted.

Resolved, That the school go into operation as soon as suitable accommodations for the principal and scholars shall be ready; and that we show a plan of the school to the chiefs, and invite them to co-operate with us.

The design of the school is thus stated.

It is the design of the High School to instruct young men of piety and promising talents, in order that they may become assistant teachers of religion, or fellow-

labourers with us in disseminating the gospel of Jesus Christ to their dying fellow men.

In connexion with the foregoing, it is also the design of this institution to disseminate sound knowledge throughout these islands, embracing literature and the sciences, and whatever may tend eventually to elevate the whole mass of the people from their present ignorance; that they may become a thinking, enlightened and virtuous people.

Another design of the High School is to qualify native school teachers for their respective duties, to teach them, theoretically and practically, the best methods of communicating instruction to others.

The school is placed under the superintendence of five directors, "whose duty it shall be to watch over the interests of the school; to point out the course of instruction to be pursued; and to make an annual report to the mission, of the state and progress of the school;" who are also to examine the school, the plan of instruction, the progress and the qualifications of such as seek admittance to it, and annually report on these several points to the mission. Messrs. Richards, Bingham, Thurston, and Whitney, were appointed directors, with Mr. Andrews, who was also appointed the principal. Lahaina was fixed upon as the location of the school. After specifying the duties and powers of the principal, the statement proceeds—

Scholars and their Qualifications.—The number of scholars for the present year shall be limited to fifty, to be apportioned as follows:—Hewaii, 18; Maui, 14; Oahu, 10; Kauai, 8; and liberty granted to the king to attend with five of his favourite men.

The number may be increased hereafter, provided facilities and ability shall increase for instructing them.

After the present year, that is, from June, 1832, the candidates for the privileges of the school shall be examined and approved by two or more of the directors, and none shall be admitted but with their approbation.

Every scholar, after the abovementioned time, before entering the school, must be able to read fluently and intelligibly in his own language; must be able to write a neat, plain, legible hand; and be acquainted with common arithmetick and the fundamental principles of geography.

It shall be the duty of the scholars to attend regularly and faithfully upon all the duties assigned them by the principal.

Course of Study.—As school books are so extremely limited, it is nearly impossible at this time to lay out a course of study. It is desirable, however, that the scholars should be put forward as fast as they become proficients in any one branch to another of the next importance; and that next to arithmetick and geography, should be composition in their own language, and such other studies as the board may direct.

The study of the doctrines and duties contained in the word of God should be a prominent study, never to be lost sight of.

The year shall be divided into two sessions, of five months each. The first to begin with July of each year, and end with November; the second to begin with January and end with May.

At the close of each session there shall be a publick examination of the scholars, in presence of the directors, and such others as they may invite to attend.

The length of time necessary for the students to attend the school will depend on circumstances. It is to be hoped that they may be induced to attend until they shall become competent to instruct, and skilful in communicating instruction in such ways as may be beneficial to the people at large.

It is designed that a piece of land shall be connected with the institution, and the manual labour system introduced as far as practicable; that the scholars may not only support themselves, but be enabled to furnish their own stationary, and such other articles as will be necessary in pursuing their studies.

LETTER FROM KAAHUMANU TO MR. EVARTS.

The following letter was written by Kaahumanu in the Hawaiian language, in reply to one written her by Mr. Evarts in December, 1830, shortly before the termination of his labours as Corresponding Secretary. The writer, as the readers of this work are aware, is the highest chief in the islands, and has acted as regent during the minority of the king. She was one of the earliest converts, and among the first received to the mission church. The translation was made and the explanatory clauses inserted by Mr. Bingham.

Oahu Sept. 11, 1831.

Love to you Mr. Evarts, the director of missionaries, my first brother in Christ Jesus. This is my thought for you and my joy. I now abide by the voice of the Saviour, Jesus Christ, who hath redeemed me from death. I was dwelling in the eyeball* of death, I was clothed and adorned in the glory and likeness of death. When I heard the voice of Jesus,

* The word *onohi* may mean the ball, or the pupil of the eye, and it means also the central or upper part of a flame of fire. The figure is not very clear in the present case, which is intended.

as it sounded in my ear, it was refreshing to my bosom, saying thus, "Come unto me all ye that labour and are heavy laden and I will give you rest." Again the voice of him said, "Whosoever is athirst let him come and drink of the water of life." Therefore I arose and came and prostrated myself beneath the shade of his feet, with my great trembling. Therefore do I bear his yoke, with this thought concerning myself, that I am not able to put forth strength adequate to carry his yoke, but of him is the ability, [to bear it,] his aid to me by night and by day; there am I continually abiding by his righteousness [excellence or glory] and his love to me. There do I set my love and my desire and the thoughts of my heart, and there on Jesus do I leave my soul; there shall my mouth and my tongue give praise continually during the life which I now live, till entering into his everlasting glory. Such is this thought of mine for you.

This is another thought of mine for you. I praise [or admire] the kindness of our Lord Jesus Christ, in aiding us by several new teachers for us. They have arrived. We have seen their eyes and their cheeks, we have met with them in the presence of God, and in our own presence also,* with praise to our common Lord for his preserving them on the ocean till they arrived here at Hawaii. Now we wait while they study the native language of Hawaii, when that is clear to them, then they will sow in the fields the good seed of eternal salvation. Then my former brethren, with these more recent, and my brethren and my sisters of my own country, will all of us together take up the desire of Christ, [or what Christ wills or wishes] on this cluster of islands, with prayer to him for his aid that the rough places may by him be made plain, by his power through all these lands from Hawaii to Kauai.

I and he whom I have brought up have indeed carried the word of our Lord through from Hawaii to Kauai, with the love of the heart towards God, was our journeying to proclaim to the people his love, and his word, and his law, and to tell the people to observe them.

Thus was our proclaiming, not according to our own will, but according to the will of God, did we undertake it. Such is this thought of mine for you.

This is one more thought to make known to you. Make known my love to the brethren in Christ, and to my beloved sisters in Christ Jesus. This is my salutation to you all. Pray ye all to God for all the lands of dark hearts, and for the residue [unconverted] of all lands of enlightened hearts, and for us also; and thus will we, with our kindred here, all pray to God for the lands of dark hearts, and for the residue [unconverted] of the lands of enlightened hearts, and for you also. Thus shall we and you unitedly call upon our common Lord, that the nations may in peace follow him, that his kingdom may be smooth and uninterrupted even to the ends of the earth; that all men may turn to him without dissent, and praise his everlasting name. That is my sentiment of love to you all.

Great love to thee; our bodies will not meet in this world, but our thoughts do meet in this world; and hereafter will our souls meet in the glory of the kingdom of our Lord Jesus Christ thy Saviour and mine. This ends my communication to you.

From [or by]
ELIZABETH KAAHUMANU.

By a recent arrival letters have been received from the missionaries at the islands of a date as late as Nov. 27th, more than two months later than any previous communications.

* Probably their formal presentation to the chiefs is here meant, as in the preceding phrase a place or time of worship is intended.

BRITAIN.

Opening of the Twenty-Eighth Anniversary of the British and Foreign Bible Society.

On Wednesday, May the 2d, 1832, the above Meeting was held at Exeter Hall, the Right Hon. Lord Bexley in the chair.

The Right Hon. Lord Bexley, Vice President, having been called to the chair, his Lordship thus addressed the Meeting:—

Ladies and gentlemen, in the absence of our noble and venerable President—whose infirmities must be a matter of deep regret to all here assembled, inasmuch as through them alone he is not here in his place to take that chair which for so many years he has filled, with so much benefit to this Institution in particular, and to the common cause of the Gospel—I have been again called upon to supply his place, so far as I am able. I need not say how incapable I feel myself now, as I always have felt, for this task: but I look for the same indulgence from your hands that has been extended to me on former occasions.

I cannot but think, that though our venerable President is absent from us in person, yet we have reason to be thankful that we have still the benefit of his good wishes and his counsels; and what is far better, of his prayers at the throne of grace for our Society, to the success of which he has been so large a contributor. I see in other respects also, great cause of

thankfulness and gratitude to the Giver of all good. While some nations have been afflicted, to a most distressing extent, by that dreadful pestilence which is now abroad in the earth, and which has in some degree reached our own coasts, we have been greatly preserved from its fatal consequences: and it has reached us in so mitigated a form, that such an assembly as that I now see before me has not been prevented, by any necessary regulations of Government, or by any alarm of dangerous consequences to our own persons, from assembling for the promotion of the Gospel. Had we been visited as other nations have been, we probably should have been prevented from meeting at all; or we should have met under alarm and apprehension, as to whether we were not transgressing our duty, and tempting that Providence to whose protection alone we look for preservation. In one other respect I see great reason for thankfulness in the assembly I address: for when I recollect —and it is only for a moment that I turn to that recollection—how different was the scene exhibited at the last Meeting of this Society, I cannot but feel it a matter of great congratulation and thankfulness to see around me so numerous an assembly, peaceably and amicably assembled to support the old constitution and the original plan of the Bible Society. I trust this harmony will continue among us; and I trust that those whom I now address will see no reason to regret their adherence to our old constitution.

But, amidst these causes for congratulation and thankfulness, undoubtedly we have many causes which call upon us for diligence, for vigilance, for increased prayer, and for reliance on Divine Providence;—for diligence, that we may not miss those opportunities for doing good which a merciful Providence has been pleased to extend to us: for vigilance, that we may not be betrayed into error, inconsistency, or presumption: and for prayer, that we may be preserved amidst public and private dangers; and that this Society may flourish, through our instrumentality, in the sincere pursuit of the glory of God and the benefit of mankind; that the cause of the Gospel may still be eminently promoted by the Society; and, above all, that we may apply to our own hearts those maxims of Divine truth which it is the labour of the Society to diffuse among mankind; and remember, that though the Kingdom of God by our means may be largely extended abroad, yet what all of us must feel and know is above every thing important to each of us, is, that the Kingdom of God be established in our own hearts.

I will not detain you longer; but request Mr. Brandram to read letters from Lord Teignmouth, and the Bishop of Winchester.

Portman Square, May 1, 1832.

My Dear Lord—

I congratulate the members of the British and Foreign Bible Society, on the occurrence of the Twenty-eighth Anniversary, and on the success which has hitherto attended its efforts for the circulation of the Holy Scriptures.

In this success, whilst we recognize, with adoring gratitude and devout thanksgiving, the favour of a gracious God as the only cause of it, we find the most encouraging motives for an increased dependence on His support, and for perservance in the benevolent work in which we are engaged.

These motives will acquire additional force by the exhilarating hope which we are authorized to indulge, that the Gospel of Jesus Christ has become the power of God to the salvation of many who never would have possessed it without the aid of Bible Societies.

But great as is the extent in which the Scriptures have been disseminated, there are still many dark regions of the world in which the light of Revelation has never yet shone; and even in countries where Christianity is professed, the want of the Holy Scriptures imperiously demands unabated exertions to supply them. I rejoice in the conviction that those exertions will never be remitted; and that the same good and gracious God, who first inspired the hearts of Christians to undertake the circulation of His Holy Word, will ever raise up instruments for the continuance of it, until all nations of the earth shall see the glory of the Lord.

I have only to add my devout supplication to Almighty God, that His blessing may attend the proceedings of the Meeting.

I am, My Dear Lord, yours very sincerely,

TEIGNMOUTH.

The Rt. Hon. Lord Bexley.

Farnham Castle, April 25th, 1832.

My dear Lord—

I am sincerely sorry that it is not in my power to obey your Lordship's summons to meet the Vice-Presidents of the British and Foreign Bible Society, on the 2d of May.

I am thankful to say my health is now restored; but I have not yet recovered strength enough to make it right for me to encounter the large parties and hours of London; and I am strictly charged, by my medical adviser, to abstain from them this season, as much as possible. I am forbidden, for the same reason, to appear at any meetings at present; and this must

be my excuse for my non-attendance at the approaching Anniversary.

May I request your Lordship, if it is your intention to preside, to state this apology for my absence, or to remit it to the Chairman of the meeting. I should not think it necessary to trouble you with this explanation, except that I should be grieved if, in these days of partial defection from the Society, my absence were to be attributed by a single member to any diminution of attachment, or alteration of sentiments with respect to its constitution.

I am, my dear Lord, your Lordship's very faithful servant,

C. WINTON.

The Rt. Hon. Lord Teignmouth.

Lord Gambier likewise expressed, by letter, his regret that the infirmities of age prevented his attendance.

An abstract of the Report was then read by the Rev. Andrew Brandram, one of the Secretaries. It stated, that during the last year, 193,655 Bibles, and 390,233 Testaments, (making a total of 583,888 copies,) were issued by the Society; being 112,959 more than in the preceding year.

The amount received by the Society, from all sources, during the last year, was £81,735, 16*s.* 4*d.*, being a sum less than that of the preceding year by £13,688, 5*s.* 11*d.*: but if the difference occasioned by legacies received during the two years be deducted, it will be found that in the last year there has been an *increase* of £647, 5*s.* 4*d.*

The payments of the Society have amounted to £98,409, 10*s.* 9*d.*; and its present engagements exceed the sum of £40,200.

The Auxiliary and Branch Societies and Associations have continued their respective exertions; and upwards of 130 new societies have been added to those already existing.

DOMESTICK.

Abstract of the Sixteenth Annual Report of the Board of Missions of the General Assembly.

[The following list is inserted at length in the Report.]

The Missionaries and Agents above named have been located as follows: viz. in New York, 45; in New Jersey, 6; in Pennsylvania, 44; in Delaware, 2; in Maryland, 3; in Virginia, 17; in North Carolina, 17; in South Carolina, 3; in Georgia, 3; in Alabama, 4; in Ohio, 52; in Kentucky, 11; in Tennessee, 13; in Indiana, 14; in Illinois, 9; in Mississippi, 3; in Louisiana, 2; in Missouri, 2; in Florida, 1; in Arkansas Territory, 1; in Michigan Territory, 2; in Lower Canada, 1; in North Western Territory, 1.

Fields of Labour.

Of these two hundred and fifty-six missionaries, a large proportion are pastors or stated supplies. A small number have been commissioned as itinerants for limited periods, with a special view to the collection and organization of new congregations and churches, and about twenty have been employed in special agencies for the Board. A majority of these agents have volunteered their services, for short periods of time, and, by their efforts, the auxiliaries and funds of the board have been considerably increased.

Appointments and appropriations, and amount of labour performed.

The number of Missionaries and Agents in commission, at the date of our last report, was 166; and the appointments since made are 90, making a total of 256 labourers who have been employed, in the course of the last year. The ordinary appropriation to each Missionary, as heretofore, has been $100 a year. To some of our Missionaries a smaller sum than this has been appropriated; few have received more, and in no case have the Board expended more than $200 for the support of one Missionary a year. The amount of labour actually performed by all our Missionaries during the last year, is equal to 154 years, and the average expense for each year's labour, including special agencies, the expenses of the office, and the publications of the Board, is about $100. The whole number of congregations and Missionary districts supplied, is estimated at 400.

The Treasury.

The receipts of the Board since our last report, including a small balance then on hand, have been $20,030 21. The expenditures during the same period have amounted to $19,001 03, leaving a balance in the treasury of $1,029 18. There is due the Treasurer for money borrowed, the sum of $3,000, so that the treasury is actually overdrawn to the amount of $1,970 82. In addition to this, the Board are already under engagements to their Missionaries for the coming year, to the amount of more than $15,000.

Auxiliaries and Subscriptions.

Of Sessional Auxiliaries, and Annual Subscriptions to the Board, there has been during the past year a gradual and encouraging increase; but the number of the former, and the amount of the latter, are

exceedingly small, either in comparison with the ability of our churches, or the wants of the destitute and perishing. The precise number of auxiliaries we are not able to report; it falls somewhat short, however, of six hundred, when, in the apprehension of your Board, it might, and indeed ought, to exceed a thousand. We utter not the language of despondency or censure, but we would excite the pastors of the churches to more vigorous and persevering efforts for the establishment of auxiliaries in their respective charges. We cannot but regard it as the sacred duty of every church in our connexion, to form an auxiliary connexion with the Board, and of every communicating member to contribute something, annually, for the promotion of Domestic Missions. Let this obvious duty be faithfully performed, and the resources of your Board will be abundant.

Corresponding Executive Committees of Presbyteries.

The views of the Board respecting the importance and usefulness of such Committees in all the Presbyteries have been so fully expressed in former reports, and in their monthly publication, that they deem it unnecessary to say more at present on this subject, than simply to urge the speedy appointment of such Committees in Presbyteries where they do not exist; and, also, to remind Committees already organized, of the vast importance of a prompt and regular attention to the appropriate duties of their office, as defined in the appendix to this report. It affords great pleasure to the Board to state, that the number of Corresponding Executive Committees has been considerably increased during the last year, and that more than one half of all the Presbyteries in connexion with the Assembly have approved and adopted the general plan of operations which we have heretofore recommended to the Presbyteries and churches. The evidence thus afforded, that the Board enjoys the cordial approtion, confidence, prayers, and co-operation of the efficient judicatories of the Church, has served essentially to encourage their hearts and strengthen their hands, in the highly responsible work to which they have been called. Should the details of our successful operations during the last year, evince that this confidence has not been altogether misplaced, we desire to unite with the Assembly in the devout exclamation, "Not unto us, not unto us, but unto thy name, O Lord, be all the glory." From this brief and imperfect sketch of the plans and doings of the Board, we now turn with unmingled pleasure to the contemplation of the

Results of the Labours of our Missionaries.

It is to your Board a subject of deep regret, that they are utterly unable to present to the Assembly a full and precise statement of the beneficial effects of Missionary labour, as they have been experienced and exhibited by the many charitable and religious institutions of the day. They have repeatedly, explicitly, and solemnly enjoined it upon all their Missionaries to be prompt, and minute, and accurate in their reports on the various subjects which at present engross the attention, and enlist the energies of the Christian community; but they are pained to say, that a number of our Missionaries have failed to comply with the earnest wish of the Board on the subject, and hence the embarrassment which we now experience. We are gratified, however, to add that many of our Missionaries have carefully and promptly obeyed their instructions on this subject, and that we have been enabled, in consequence of the data with which they have furnished us, to form the following estimates, in which, if there be any error, we confidently believe it consists in undervaluing, rather than exaggerating the effects of Missionary labour.

Sabbath Schools, Catechetical and Bible Classes.

The number of Sabbath Schools reported by seventy-six Missionaries, is two hundred and forty; and the whole number established by all our Missionaries, or under their general supervision, is estimated at not less than six hundred; the number of teachers at three thousand; and the number of scholars at twenty thousand. Sixty-six Missionaries have reported one hundred and twenty-one Catechetical and Bible Classes; and the whole number of classes is estimated at three thousand, and the learners at eight thousand.

A large majority of these Sabbath Schools are in the Valley of the Mississippi, and the most of them have been established within the last two years; and thus the pledge given by the Board to the American Sunday School Union, two years ago, has been redeemed.

Bible, Tract, Missionary, Education, and Temperance Societies.

The Missionaries of the Board have been carefully instructed, and frequently exhorted, to make vigorous and persevering efforts to establish, sustain, and encourage these and all other benevolent and religious institutions; and the reports which have been received on these subjects, afford the most gratifying proof of their fidelity and success. There are very few, if any, of the congregations served

by our Missionaries, where such Societies are not now in successful operation. In the organization and enlargement of Temperance Societies, the success of most of our Missionaries has been truly encouraging. The number reported by sixty-eight Missionaries is ninety-two. The whole number of societies is estimated at three hundred and fifty, and the number of members at fifteen thousand.

In the gratuitous distribution of the sacred Scriptures, and religious Tracts, most of our Missionaries have been engaged, to the full extent of the time and resources at their command. Your Board have the pleasure to state, that their facilities for doing good by means of religious Tracts, have recently been much increased, by the very liberal donation from the American Tract Society, of one hundred and sixty-two dollars worth of Tracts, to fifty-four of their Missionaries.

Churches organized, and Houses of Worship erected.

Seventeen Missionaries have reported twenty new churches organized; and twenty-two Missionaries have reported twenty-nine houses of worship erected on missionary ground.

Revivals of Religion, and additions to the Church.

The effect of a preached gospel, and all other means of grace, which should be most earnestly sought, and most highly prized, is the glory of God in the sanctification of saints, and the conversion of sinners. This supremely desirable result of missionary labours has been more fully and extensively experienced in the congregations served by our Missionaries, during the last year, than ever before. In nearly fifty of these congregations, "*times of refreshing from the presence of the Lord*," have been experienced, and by these most gracious visitations, the hearts of the Missionaries have been cheered and strengthened; saints have been revived; sinners have been convicted, and hopefully converted to God; and, to the feeble missionary churches, thus favoured of the Lord, more than one thousand members have been added; to many other churches, served by our Missionaries, in which no unusual excitement has existed, there have been uncommonly large and encouraging accessions; and the whole number of additions, to all the churches under the care of the Missionaries, is estimated at not less than *two thousand*. "This is the Lord's doing; it is marvellous in our eyes," and to the God of all grace, whose exclusive prerogative it is, by his Holy Spirit, to call sinners out of darkness, into his marvellous light, and to impart spiritual life and salvation, to those who are "dead in trespasses and sins," to *Him* be all the praise and glory forever, —and let all the people say, Amen.

View of Publick Affairs.

EUROPE.

Liverpool papers to the 1st of June inclusive, and London dates to the evening of the 30th of May, contain the latest advices from Europe.

BRITAIN.—The agony is over—the Reform Bill, without any material change as sent from the Commons, has past the House of Lords, in committee of the whole. The account of this occurrence, given in the latest Liverpool paper, is as follows:—

LIVERPOOL MERCURY, 2d edition, June 1, 9 o'clock, A. M.

"We have to congratulate our readers on the safe passage of the Reform Bill through the ordeal of the committee of the House of Lords without one material alteration, which happy event occurred on Wednesday evening, before ten o'clock, their lordships having proceeded with most exemplary and unexampled despatch. After the explanation of the Earl of Munster, relative to his own conduct on a recent occasion, the House, on motion of Earl Grey, resolved itself into committee, and the fifteen first boroughs on the list of disfranchisement were declared to stand part of schedule A without opposition or comment. On the proposition that Camelford should stand part of the schedule, the Marquis Cleveland said that the inhabitants of the borough, much to their credit, did not object to give up their own rights, in order to forward a bill calculated to benefit the whole country. (Cheers.)—Lord Ellenborough said that persons so very honourable, so very disinterested, were the best qualified to hold the elective franchise; and he was sure their lordships would feel great reluctance to deprive them of it. He was astonished how the noble Marquis, knowing the nobleness of their nature, could ever consent to their being disfranchised. (Laughter.) The motion was then agreed to. Camelford was added to the schedule, and the forty following boroughs shared the same

fate, almost without comment. It was then agreed that the clause as amended should stand part of the bill.

"On the question that schedule B should be proceeded with, the Earl of Haddington, the Earl of Malesbury, and Lord Wharncliffe, though they said they knew that their opposition would be fruitless, described this schedule as the most obnoxious part of the bill, and pleaded hard for its erasure. Lord Ellenborough said that they had already disfranchised as many members as they had enfranchised, namely, 130. To that extent he had been prepared to go, but no further; and he would, therefore, object to the disfranchisement of another borough. The Lord Chancellor said, that though enfranchisement and disfranchisement were principles of the bill, it by no means followed that they should be exactly tantamount to each other. The one was applied to large and populous places, without reference to their number; and the other to all nomination, small, insignificant, and decayed places, also without reference to their number. Their Lordships then proceeded with the schedule, which was adopted without alterations, and ordered to stand part of the bill. The preamble and title of the bill were then agreed to: their Lordships resumed, and the report was brought up, and ordered to be taken into further consideration on Friday, (this day.) Their Lordships then adjourned to Friday, It is expected that the report will be agreed to this day, and the third reading of the bill be moved on Monday."

Three ships of the line have been sent to reinforce the British squadron before Lisbon, and Lord William Russell, with a commission as Brigadier General, and accompanied by two distinguished military officers, has gone with the fleet. The design of this expedition was not publickly known, but was believed to be a guarantee against foreign interference in favour of Don Miguel. A London print contains the following article:—"*Death of Sir James Mackintosh.*—We are grieved to learn that the eminent philosopher, statesman, and patriot, Sir James Mackintosh, died at his house, in Langham Place, London, on Wednesday morning last. Sir James had long been troubled with a liver complaint, acquired by his residence of ten years in India. He was in the 66th year of his age." Sir James Mackintosh was the particular friend, and we believe the fellow student in college, of the distinguished Robert Hall. He was a prime ornament of literature in Britain, and the able advocate of every interest in which humanity or religion was involved. Britain could not lose so many great men, if she had not very many great men to lose. The Cholera seems to have nearly vanished from Britain, and has greatly decreased in Ireland. Total cases in Ireland, (including Dublin and Cork,) from the commencement, 6214—deaths, 1863.

FRANCE.—The French chambers do not meet till the 1st of August, and in their recess no events of national importance are likely to transpire. It is stated in a London paper that the French government has made a formal declaration, that should any interference in Portuguese affairs be attempted by Spain, France would consider it an act of hostility against herself. A Paris article of May 10th says, "M. Casimir Perier's mortal career has closed. He died this morning a little before eight o'clock. During the previous forty-eight hours he had been sinking so fast that his physicians saw that no human skill could keep him long alive. His mental faculties returned at the commencement of this crisis, and only left him with the extinction of life." No successor of M. Perier had been appointed. In another part of our present number, we have given a lengthened account of the death of Baron Cuvier, the greatest naturalist of his day. He was a protestant by profession, but we fear had no practical regard to religion. Of his eminently pious daughter we have heretofore given some account. The Cholera still exists in France, but is apparently leaving it, and the last accounts say that it is travelling southward and extending to Italy.

SPAIN and PORTUGAL afford us nothing new, beyond what has already been intimated, except perhaps, that Don Pedro's fleet has raised the blockade of the Island of Madeira.

Since our last publication we have seen nothing to chronicle among the other powers of Europe, till we come to

GREECE.—When the calamities of this interesting, but at present unhappy country, are likely to terminate, we are unable to conjecture. The last accounts, which come by the way of France, are as follows:—"The Greek Constitutionalists, after several combats with the troops of Colocotroni, had obliged Capo d'Istrias and his partisans to save themselves on board the Russian vessel Azoff.

"In this state the three Admirals commanding in the station, French, English, and Russian, not wishing to favour openly either of the two parties without ulterior instructions from their respective governments, agreed with one accord to take possession of the fortresses, as well as the citadel of Napoli, which had been rendered impregnable by art and nature. The Iphigenie frigate accordingly landed a chosen portion of its crew for that purpose.

"Colocotroni, who had taken the field to support the re-establishment of Capo d'Istrias on the throne of Greece, seized upon Argos, upon the plains before which he has drawn up a force of from 3000 to 4000 men, and thus cut off all communication by land with Napoli."

TURKEY.—A serious, and apparently an envenomed warfare, has commenced between the Sultan Mahmoud and Mehemet Ali, the Pacha of Egypt. A concealed enmity has long existed between these potentates, and it was but partially allayed by the services rendered by Ali to his ostensible master, the Sultan, in the war against Greece. It is a righteous dispensation of the Providence of God, that these cruel foes of Greece should be left to revenge their cruelties, as they are likely to do, on each other. The Sultan has raised to the first dignity of his empire Hussein Pacha, who distinguished himself by his bravery, fidelity, and military sagacity, in the war with Russia. He has clothed him with all but unlimited power, and placed him in the chief command of the military force destined to subdue the rebellious Pacha of Egypt. It is stated that a Russian squadron from the Black Sea is to assist the Turk. Russia will probably turn the whole quarrel, in the issue, to her own advantage. In the mean time it promises to be a fierce and bloody one, and Palestine is likely to be the first field of blood. There the Sultan's troops have recently been overpowered by those of the Pacha.

ASIA.

The last accounts from India state that a serious insurrection had broken out in the district of Chota Nagpore. Many villages had been burnt by the insurgents, and other atrocities had been committed. The British military force in the district was too small to enable the commander, Captain Wilkinson, to do more than act on the defensive, till he should be reinforced. Troops were marching towards the rebellious district from several quarters, and it was expected that the insurrection would be speedily suppressed.

AFRICA.

It has already been intimated that the troops of the Pacha of Egypt have been successful in contending with those of the Sultan in Palestine. Ibrahim Pacha, the son of Mahomet Ali, commands the army of his father, as he did in Greece. Both father and son have talents of no ordinary character, and the contiguity of Palestine to Egypt, affords them an advantage for military operations there, of which the Sultan is deprived. The Pacha has at his command a pretty powerful fleet, as well as a large and well appointed army, of which a part must consist of veteran troops. Ibrahim, by the last accounts, was endeavouring to reduce Acre, the far-famed fortress, on a bay of the Mediterranean, which Sir Sydney Smith successfully defended against the whole force of Buonaparte, in his Egyptian campaign, in 1799. If Ibrahim is successful against this fortress, it will be an advantage of great importance. The two Pachas know that they are fighting for life, as well as for dominion; unless, as has sometimes happened, they obtain such success as to render it necessary for the Sultan to patch up a peace till he can find a fit opportunity to break it to advantage, and bring his rebel vassals to the bow-string. In every way, it seems to us that the Mohammedan power is hastening to extinction. In the present war, it is assisting to destroy itself.

AMERICA.

COLOMBIA.—The new constitution formed for this great republick, by the Convention which lately met for the purpose, has been adopted and sworn to, in several places, and there seems to be a prospect of its going into successful operation. The best indication is, that all parties seem to be satisfied that fighting does them no good but a great deal of injury; and that, after all, it can only be by negotiation and mutual concession that their differences can be settled, and the prosperity of the country promoted.

MEXICO.—The civil war in Mexico continues; but does not appear to be very sanguinary. If the last accounts are to be credited, the party of General Santa Anna, who is opposed to the existing government, was gaining ground—both in military force and in the popular sentiment. But it is extremely difficult to obtain a correct statement of facts. Among the other states in the southern portion of our continent, we observe nothing to note since the publication of our last number.

UNITED STATES.—There seems reason to fear that our border warfare will be extended to nearly the whole of our south-western frontier. The Indians of various tribes are dissatisfied, and hostilely inclined; and although some of them, finding that they must take a side, have joined the United States' troops, it seems to have been done with reluctance. It appears that Black Hawk, the distinguished Indian chief and warrior,

has determined to make a stand and risk a battle, in a very advantageous position which he has selected, at or near the Four Lakes, at the head sources of Rock river. His force is said to be from one to two thousand warriors. General Atkinson was making arrangements to attack him. Our frontier settlements, bordering on Illinois, are again returning to quiet.

Congress have at length passed the Tariff and Bank Bills—the former much modified. It remains to be seen whether the President will give them his signature or his veto.

The cholera has not only spread widely in the British Province of Canada; but has extended to Albany and New York. We also hear of its incipient location in various other towns of the United States. What degree of credit ought to be attached to many of the reports which are flying we are unable to decide. But we have long been persuaded that first or last, with more or with less of violence and malignity, it will pervade our whole continent. In the city where we write, after more delay than was desirable, a day of humiliation, fasting, and prayer, has been recommended for observance by a large and respectable meeting of ministers of the gospel, and other Christians, of various denominations, convened for the purpose on the 7th inst. The day designated is Thursday, the 19th of the present month.

We are much gratified to find that both Houses of Congress, by a large majority, have adopted the following resolution—"Resolved, by the Senate and House of Representatives of the United States of America, in Congress assembled, That a joint committee of both Houses wait on the President of the United States, and request that he recommend a day, to be designated by him, of publick humiliation, prayer, and fasting, to be observed by the people of the United States, with religious solemnity, and with fervent supplications to Almighty God, that He will be graciously pleased to continue His blessings upon our country, and that He will avert from it the Asiatic scourge which has reached our borders, or if, in the dispensations of His Providence we are not to be exempted from the calamity, that, through His bountiful mercy, its severity may be mitigated, and its duration shortened."

This resolution was moved in the Senate by Mr. Clay; and we wish that our space would permit us to give the whole of the speech which he delivered on the occasion—its conclusion was as follows:—"I should have hesitated to present this resolution, said Mr. C. if it had been unsanctioned by precedent. But, during the late war, a similar resolution was adopted by Congress, at the instance of a member of the House of Representatives from Virginia; and President Madison issued his recommendation accordingly. It is far from my purpose to excite unnecessary alarm. All dangers appear most formidable at a distance. Even the greatest of all terrors, when the awful moment arrives, with a mind fortified by philosophical reflection, and still more if it be strengthened by religious hope and belief, is less appalling than it seemed when far off. A single word, Mr. President, as to myself. I am a member of no religious sect. I am not a professor of religion. I regret that I am not. I wish that I was, and I trust that I shall be. But I have, and always have had, a profound respect for christianity, the religion of my fathers, and for its rites, its usages, and its observances. Among these, that which is proposed in the resolution before you, has always commanded the respect of the good and devout. And I hope it will obtain the concurrence of the Senate."

We must add the short speech of Mr. Frelinghuysen in support of this resolution.—"Mr. Frelinghuysen said he inferred from the call for the yeas and nays, that this resolution would be opposed, and he therefore desired again to refer the Senate to the precedent of 1814. The resolution at that time was induced by the state of war into which the country had been plunged with Great Britain, and was offered by Mr Clopton, of Virginia. The preamble, which he read, laid it down as the duty of Congress to adopt measures of this character in times of 'calamity and of war.' The proposition had passed the Senate without any opposition. If in time of war it was the duty of the people to ask the special protection of God, and to supplicate the interposition of his mercy, how much more incumbent was it in reference to a scourge which had in its progress swept many millions of human beings into eternity, which went abroad on the earth as the agent and minister of God, to do his errand, and to come and go at his bidding, and over which human power had no influence. No occasion could be so fit and appropriate for humiliation as this. He hoped that no constitutional objection would be interposed to check this resolution, which was nothing more than a recommendation. It was our duty devoutly, and in the conviction of our entire dependence on God, to ask for the interference of his mercy; and he hoped that the present resolution would pass, as did the resolution of 1814."

As both Houses of Congress have concurred in this resolution, we think the President will not refuse to recommend a day, for the solemn purpose which the resolution contemplates.